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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

"The Flag of the Free"

Independence Day, July 4, 1922

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Bound in Cloth, with music, postpaid 60 cents

For Emblems, see page 36.

LUTHER LEAGUE OF AMERICA

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Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Fifteenth Biennial Convention

Christ Church, George and Market Sts.
York, Pa., September 19, 20, 21, 1922

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at York. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than September 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include September 19, 20, 21, and spend it at York.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
427 Drexel Bldg., Philadelphia, Pa.

York Convention Program

Theme: EDUCATION—MISSIONS—LIFE SERVICE

TUESDAY EVENING, SEPTEMBER 19.

VESPERS—Convention Chaplain.....Rev. L. DeYoe, D.D.
ADDRESS OF WELCOME—G. A. Getty, D.D.
RESPONSE—The President.....C. T. A. Anderson
ADDRESS—"Objectives".....Rev. J. A. W. Haas, D.D.
ANNOUNCEMENTS—
RECEPTION—

WEDNESDAY MORNING, SEPTEMBER 20.

DEVOTIONS—Chaplain.
BUSINESS—
SIMULTANEOUS CONFERENCES—Pastors.....Rev. A. F. Keller
—State League Workers.....Rev. H. S. Miller
—District League Workers.....Mr. C. C. Dittmer
—Local Leaguers.....Mr. M. D. White
ADDRESS—"The Ideal Young Christian".....Rev. Oscar Blackwelder

WEDNESDAY AFTERNOON, SEPTEMBER 20.

DEVOTIONS—Chaplain.
FIRST OBJECTIVE—"EDUCATION."
ADDRESS—"Topics".....Rev. H. C. Roehner, D.D.
ADDRESS—"Reading Courses".....Rev. W. L. Hunton, D.D.
ADDRESS—"Bible Study".....Rev. C. P. Wiles, D.D.
DISCUSSION—

WEDNESDAY EVENING, SEPTEMBER 20.

VESPERS—Chaplain.
SECOND OBJECTIVE—"LIFE SERVICE."
ADDRESS—"Life Service as a Vocation".....Rev. C. H. Bauslin, D.D.
ADDRESS—"Life Service as an Avocation".....E. Augustus Miller, Esq.

THURSDAY MORNING, SEPTEMBER 21.

DEVOTIONS—Chaplain.
THIRD OBJECTIVE—"MISSIONS."
ADDRESS—"The Study and Practice of Missions".....Mrs. Rosalyn Summer Sease
DISCUSSION—
JUNIOR CONFERENCE—Miss Brenda L. Mehlhouse.
INTERMEDIATE CONFERENCE—Rev. C. M. Teufel.

THURSDAY AFTERNOON, SEPTEMBER 21.

DEVOTIONS—Chaplain.
BUSINESS—
JUNIOR SESSION—Mr. Chas. W. Fuhr.

THURSDAY EVENING, SEPTEMBER 21.

VESPERS—Chaplain.
ADDRESS—"The Luther League and the United Lutheran Church".....Rev. F. H. Knubel, D.D.

FRIDAY MORNING, SEPTEMBER 22.

Excursion to Gettysburg Battle Field.

YORK INVITES YOU

M. HALLER FREY, *Chairman*,
General Convention Committee.

It was with great pleasure that we extended to the Luther League of America an invitation to hold its Fifteenth Biennial Convention in the city of York, Pa. This invitation is extended by the York District Luther League, the Lutheran Ministers' Association of York, Pa., and has the hearty support of a very large Lutheran constituency throughout York City and County.

This section is rich in the history of the Lutheran church. The first congregation of which there is a record dating back to the year 1783. From that time until the present there has been a continuous growth so that there are approximately seventy-five Lutheran congregations located in this territory.

Our committees are hard at work and we assure you that our efforts will be to make the convention the most successful in the history of the Luther League of America.

The attendance this year promises to be the largest at any convention held by the Luther League of America.

We are already receiving inquiries from leaguers who will be with us and the convention is yet three months off.

Bill and Tom and Mary and Jennie and all the others will come so you better join the happy throng.

The Luther Leaguer who stays at home will feel lonesome.

Where will you find more of the Luther League spirit than at a National Convention?

All of the sessions of the convention will be instructive and interesting and there will also be plenty of other good things mixed in.

September the nineteenth, twentieth and twenty-first are the finest days for a vacation, during the year.

Don't forget the dates—write them on your desk calendar, scribble them on the wall, jot them down on your cuff, but best of all engrave them on your memory.

We ask every state, district and local organization to appoint an "On-to-York" committee as we want a 100% representation from every organization affiliated with the Luther League of America. Attendance at the convention is the surest way of making a real Luther Leaguer out of a member. It never fails.

The Bible and the Nation

BY DR. CHARLES L. THOMPSON

AMONG the privations suffered by the colonists was that of the lack of Bibles. The Crown reserved the right to print the Authorized Version, and placed a duty of sixpence an ounce on Bibles imported to the colonies. The Colonial Army, in particular, felt the need of a handy Bible. This appeared in a report to Congress in 1777, advising the purchase of 20,000 copies from Holland. There is a tradition that the Bible in use in the Supreme Court since 1800 is one of these; but it was printed in Oxford in 1799.

The first Bible printed in America was in the language of the Algonquin Indians. The royal charter given to the Massachusetts Bay Company in 1628 mentioned the duty of winning the natives to faith in the only true God and Saviour of mankind. John Eliot learned the language from the prisoners in the Pequot wars, finished his translations in 1658, and completed the printing in 1663. The pages are 6½ by 4½ inches. The press is in the possession of the Historical Society of Vermont.

The second Bible to be printed in this country was Luther's version (thirty-fourth Halle edition), published by Christopher Sauer in 1743. Coming to America as a physician, he soon noted the dearth of good reading matter, and published a religious paper as early as 1739. The type for his Bible was presented by Dr. Heinrich Luther, of Frankfort-on-Main. The book was a boardbound quarto, and sold for 18 shillings; there was no price to the poor. It is thought that the work was done in the basement of the present parsonage of Trinity Lutheran Church, Germantown, Pa.

Several early attempts were made to print the Bible in English. After fifteen years' work, Cotton Mather completed his "Biblia Americana," but no publisher could be found. The manuscript is in the archives of the Historical Society of Massachusetts. John Fleming brought out a prospectus in Boston in 1770, but the project failed for lack of funds. The honor of printing the first English Bible in America goes to Robert Aitken, a Scotchman, who published the New Testament in 1777 and the entire Bible in 1782. His office was the fourth door above Front street, on the south side of Market, Philadelphia, Pa. Like many a good patriot, he lost three thousand pounds in his undertaking.

It is remarkable that the place of the Bible in the life of the nation was fixed by precedent and public sentiment, and not by law. It was a day when infidelity was popular. But when Washington was ready to assume the office of President of the new republic, he asked for a Bible. Stepping out on the balcony of Federal Hall, Wall street, in full sight of the assembled multitude, he laid his right hand on the open Book while repeating the constitutional oath, and then reverently kissed the page. State Chancellor Livingston turned down the corner of the page towards the words of Genesis 49:24, "His bow abode in strength, and the arms of his hands are made strong by the hands of the mighty God of Jacob." This custom has never been violated by a President-elect. The Bible is usually opened at random by the clerk of the Supreme Court; a record is made of the passage kissed, and the Book presented to the President's wife. Cleveland used a little red Bible given to him as a boy by his mother. Roosevelt placed his lips to the words of James 1:22, "But be ye doers of the word, and not hearers only." The Bible was opened for President Wilson almost at the middle. He kissed the page at Psalm 119:46, "I will speak of Thy testimonies also before kings, and will not be ashamed."

In these days we will not fail to see and fully estimate the colossal figure of Martin Luther. At whatever stage of his career we regard him, he is easily one of the most interesting—as always one of the most commanding—figures of history. Whether a seeking soul climbing the stairway in Rome, or with leonine daring confronting the powers of an empire at Worms, or trumpet-tongued, proclaiming to great universities or to the common people the new gospel of spiritual and intellectual liberty, he was, under God, the maker of a new Europe, and through Europe the foundation builder of civil and religious freedom in America.

—•—

THE GREAT MISSIONARY

"There is a missionary who can go where I cannot; who can do what I cannot. He is not a churchman; he is not a dissenter. He is not a Calvinist; he is not an Arminian. He is not an American, nor an Englishman, nor a Scotchman, nor a Hollander. He seems to hate sects, and many of the most prominent sects he never even mentions. That great missionary is the Bible."—David Abeel.

—•—

He who is not a *missionary* Christian will be a missing Christian when the great day comes of bestowing the rewards of service.—A. J. Gordon.

God and America

JOHN DRINKWATER has been criticized because there is a scene in his play in which Abraham Lincoln, shouldering the burden of a nation's life, kneels in prayer.

The cynic regards this as a weak concession to pious sentiment, but the cynic is wrong, as he usually is. The portrayal of Lincoln in prayer is true to the character and spirit of Lincoln and true to the traditions and history of America. You cannot leave God out of Lincoln's life and explain Lincoln; no more can you leave God out of American history and explain America.

From the days when the Pilgrims knelt in prayer on the shore of the New World to the days when America's sons went bravely back to the Old World to fight for liberty, in every time of crisis we have had leaders who believed in God. There has never been an hour of danger or of solemn duty when we have lacked a man to remind us that God reigns, or when that note has failed to strike response from the hearts of the American people.

It is no arrogance of national pride to believe that God has a purpose for the American nation. In all humility we make that profession of our faith. It is simply the recognition that there is a divine plan for the race, and that in that plan we have our part to play.

We who believe this can trace in our history the hand of God. He has used America, and if the heart of America remains humble, He will continue to use it. The ideals of justice, of freedom, of equal opportunity, of human welfare, which we have cherished as a nation, and of which, with many failures and inadequacies, we have become exponents in the view of the world, are in accord with those ideals proclaimed by the prophets of old and given fullest expression in the teaching of Jesus. Because the vision of these ideals realized in human society has never wholly failed from before our eyes, God has been able to use us.

Follow the growth of America, from the first small beginnings, nurtured with prayers and tears and the blood of sacrifice, to the dark hour when the nation passed through the testing pangs of civil strife. That sharp surgery cut the canker of slavery from its bosom and saved it for a larger work. Then came the cry of Cuba, groaning under oppression, and the answer of America, setting her free and bearing like freedom to the far isles of the Pacific.

So we were tried and proved; and our faith in the great ideals held. The impulse toward imperialism, which many feared, was resisted. In the hour of victory America was magnanimous. The spirit of service prevailed over the spirit of conquest. That spirit was born of a national conscience informed by the thought of responsibility to God.

Thus we were brought to Good Friday, 1917. Let no man tell you that America entered the World War with thought only for herself. It is not true. Halted between two opinions as to duty, whatever the pretext that was formulated in our ultimate decision, it is a fact that when decision came it answered the soul cry of those who cherished the ideals of America, because it carried us to the comradeship of men who were fighting for them.

It is our humble faith that in the providence of God we were destined to serve the world in that crisis when defeat threatened for the hopes of men. And it was possible for God to use us because, in spite of all blunderings and temporary forgettings, we had not lost our vision of the goal, nor our belief that He has for us a purpose.

We will miss the meaning of all this if we find in it occasion for pride. Rather let us note that the times when America has been greatest in spirit and achievement are the times when she has given herself most fully to the service of mankind; when, under the consciousness of her responsibility to God, she has poured out treasure and life for a high cause and a holy. God can use America. Let us tune our national life to that thought. Let us carry it into the business and politics and social activities of every community, to the end that we may make America worthier of His use, fitter for His purpose, and that the day may never come when, having need of us, He will find us deaf to his call or unready for His task.

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IN THE MOVIES

Perhaps for the first time a Lutheran event was shown by moving pictures all over the country. Both the Pathe and the Fox pictorial news service filmed the unveiling of the Luther statue at Concordia College, St. Paul, Minn., and showed the event on the screen the next week in every city and hamlet of the land.

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"I didn't mean to," is a good enough excuse if it is used only once. But when it becomes a habitual remark, it accuses instead of excuses the boy or girl who uses it as a plea.—*Selected.*

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Blessed is he who is a friend. He shall continually learn new lessons of faith, hope, and love.

The Lutheran Church in America

BY W. G. POLACK
(Walther League Messenger)

AT the Diet of Worms, where Martin Luther four hundred years ago made his bold confession, there was present "an embassy from the new island but lately discovered, who wore costly silks and was veiled about the head like a gypsy woman." The member of this embassy, a Mexican Indian brought over to Europe by Fernando Cortez, was the first "American" to hear the message of the Great Reformer.

It was during the lifetime of Luther that an entire colony in Venezuela, South America, accepted the Lutheran faith. This was a colony of Welsers which had emigrated from Augsburg in 1529. Two years after the famous Augsburg Confession had been presented before the Diet in their home city this distant company had unanimously accepted it as their confession of faith.

Not until almost a century later, however, is a Lutheran pastor known to have officiated in the New World. This pastor was Rasmus Jensen, chaplain of a Danish expedition. He preached and administered the Lord's Supper on the shores of Hudson Bay on Christmas Day, 1619. Jensen died several months later and was buried in the icy North eight months before the landing of the Pilgrim Fathers on Plymouth Rock.

From this time forth Lutherans from many lands came to America in increasing numbers. The first Lutheran Church in this country was built by Swedes at Fort Christina on the Delaware in 1638. Their first pastor, Torkillus, died five years later. His successor was John Campanius, who has the distinction of being the first European to translate a book into the language of the Indians, and that book was the Small Catechism of Dr. Martin Luther.

Lutherans from Germany, Holland and Scandinavia settled in the Hudson Valley. A Dutch Lutheran congregation was established on Manhattan Island in 1648. The first pastor of this church was John Ernst Gutwasser.

In the early part of the eighteenth century the great influx of German Lutherans into New York and Pennsylvania began. Many of these people were gathered into Lutheran congregations by Henry Melchior Muehlenberg, who founded the Pennsylvania Ministerium in 1748.

Another prominent Lutheran settlement of Colonial days was that of the Salzburgers, driven from their homes in Austria by Roman persecution, who established themselves in Georgia in 1734.

Many Lutherans were active in the affairs of the Colonies in the stirring days of the American Revolution. The first Liberty Bell was rung by a Lutheran. The first American flag was made by women of the Swedish Lutheran Gloria Dei Church (Philadelphia), associated with Betsy Ross. At the time of the nation's organization, the first speaker of the House of Representatives was a Lutheran, Frederick Augustus Muehlenberg, one of the sons of Henry Melchior Muehlenberg.

The oldest Lutheran Synods of America are the Ministerium of Pennsylvania, organized in 1748; the New York Ministerium, 1786; the Synod of North Carolina, 1803; the Joint Synod of Ohio, 1818; the Synod of Maryland and Virginia, 1820; and the Tennessee Synod, 1820.

On October 22, 1820, at Hagerstown, N. Y., four of these synods organized as the "General Synod of the Evangelical Lutheran Church in the United States of America."

The waves "of rationalism and unionism which swept over the Church in Europe at the beginning of the last century were also rolled upon the Lutheran Church in America" so that there was little of true Lutheranism left in these synods but the name.

In the late thirties of the nineteenth century a body of conservative Lutherans emigrated from Germany, because for conscience's sake, they could not remain where error and false doctrine were sanctioned by the heads of the Church. These intrepid pioneers settled in the Middle West. Under the able leadership of such men as C. F. W. Walther, F C. D. Wynecken, J. F. Buenger, T. J. Brohm, Wm. Sihler, and others was founded in 1847 the "Synod of Missouri, Ohio, and Other States," a body which has ever stood for conservative, confessional Lutheranism, and by its courageous testimony to the truth has had a decided influence for good upon the entire American Lutheran Church.

Other Synods that did not share the liberal views of the General Synod nor the strict conservative stand of the Missouri Synod—among them the Ministerium of Pennsylvania, the "Mother Synod" of the Lutheran Church in America, which had severed its connection with the General Synod—met at Ft. Wayne, Ind., November 20, 1867, and formed the "General Council of the Evangelical Lutheran Church of North America."

The Lutheran synods agreeing with the sound scriptural position of the Missouri Synod organized the "Evangelical Lutheran

(*Continued on page* 33)

Persecuting Christ This Summer

BY REV. ROSS H. STOVER

WE are coming to a dangerous time of the year. So often in the blessed summer time we forget our Lord. All the blessed privileges which will be ours this summer will come from Him. Will you, my friends, persecute Him in these very privileges?

A Bible Story.—The Church was being terribly persecuted. Its members, with the exception of the Apostles, were being scattered by this persecution.

A very sincere, ambitious young Pharisee named Saul was among those who would enter different houses inquiring as to whether or not there were any Christians there. They found many believers—both men and women—and took them off to prison. As this persecution raged the Christians all the more preached the Word.

Angry and threatening, Saul went to the high priest asking for letters to the synagogues at Damascus. The letters given him were his commission or authority to bring any Christians whom he might find to Jerusalem, to be imprisoned and punished.

He started for Damascus. His heart was full of zeal to hinder the Gospel. He possibly had heard that Jesus said, "Go ye into all the world and preach the Gospel," and he was now going into the world to suppress the Gospel.

On the way there suddenly shines round about him a bright light from heaven. He fell from his beast to the earth. He heard a voice utter the words, "Saul, Saul, why persecutest thou Me?"

He answered, "Who art Thou, Lord?" And the Lord said, "I am Jesus, Whom thou persecutest."

Trembling and astonished, he said, "Lord, what wilt Thou have me to do?"

When he arose he was blind. They led him away to Damascus, where after three days he regained his sight and became the greatest missionary of the ages.

God knows every individual by name. "Saul, Saul," He said. The Lord's heart was bleeding in persecution because of these terrible acts by this sincere, ambitious young Pharisee. He didn't know the Lord, but the Lord knew him.

My dear friends, our Christ knows each one of us personally. He knows you not only at church, but wherever you are. This summer you won't be able for one second to hide from Him. Hunt the darkest, loneliest, man-forsaken place; go into the biggest crowd, where you are known to no one, and Christ is with you and sees you at every turn.

Now, just for a little while, take away the name "Saul" and put your name in its place: "———, why persecutest thou Me?"

Persecuting Christ. Saul was persecuting Christians—his fellow men. Then why did Christ say that he was persecuting Him? Listen to this verse: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt 25:40).

Every sin committed against God, self or fellow men is persecuting Christ. Let me name three groups of ways in which you can persecute Christ this summer.

We persecute Him by not knowing Him. There are people who know about Jesus who do not know Him.

Saul knew about Him. He had heard about Him. He was far from knowing Him. There's only one way to really know Christ and that is by coming to the Bible—learning just what it says about Him and then making Him your Lord and Master. Living in Him; obeying His Gospel; following His every direction.

I wonder how many of us just hear all about Him and then treat Him as one Who lived 1900 years ago, but Who is not living nor present now?

You can persecute Him by never speaking to Him. I know my wife would feel persecuted if I would never speak to her. To know Jesus, you must speak to Him.

Is there any one here who will worship and speak to Jesus now, and then this summer spend every Sunday in the world's enjoyments, never attending church, just absoultely ignoring Him? Then you are one who will persecute Him.

There are too many people following their consciences. I mean their misguided consciences. Saul was doing that. There's only one conscience to follow, and that is a conscience enlightened daily by Christ.

Do not just follow your conscience. You can sharpen them or you can drown them. Follow the Bible's directions.

I rode on a train a few hundred miles with D. Burt Smith, our great Sunday School genius. He said this to me: "There are five steps to be taken in knowing Christ. First, 'know about Him'; second, 'think about Him'; third, 'want Him'; fourth, 'have Him'; and then you'll truly 'know Him.'"

He illustrated it like this. He said: "A young man 'hears about' a young lady; then he begins to 'think about' her; then he 'wants her'; then he 'has her' (that is, 'marries her'), and then he spends all the rest of his life learning to 'know her.'"

Members and friends, don't ignore your Lord Jesus this summer. If you do, hear

Jesus say, "———, why persecutest thou Me?"

You can persecute Jesus by breaking His commandments. The winter time was not made to keep His commandments and the summer time to break them.

It's so easy to cast the things of the Sabbath into the dump when we see thousands of others always playing and never pleasing God in worship.

Some say, "We can worship God in the 'great out-of-doors.'" David was a great lover of the "open air." Read his Nineteenth Psalm, and you will see how he loved God's wonderful works. But though he could worship there, listen to him say, "I was glad when they said unto me, let us go into the house of the Lord."

A young Greek once said to me: "I don't need to go to church. I can go out in the great open air and worship God." I said to him: "Surely you can, but, Frank, tell me, when did you last worship there?" He couldn't answer.

I need not mention the other commandments. If you break this third one, of course you will be naturally breaking the first.

I don't expect you this summer to steal or covet or swear or kill, but I am afraid that some will persecute Christ by forgetting that there is a day of worship.

If you should be some place on Sunday where the Lord doesn't want you to be, prick your consciences and hear Jesus say: "———, why persecutest thou Me?"

You can persecute Christ by throwing aside your duties. That word "duty" is a wonderful word. The war brought it into full use again. "Duty" means "looking out" and "giving up." God asks every one to look out upon a field filled with privileges of real service, and then to "give up" or sacrifice our own selfish desires. When any one does his duty he finds it a privilege with a joyous reward.

You have a great service to do for God this summer by setting Christian examples for your fellows.

Every mother and father has a great service to perform in training up their children.

Think of this: The Anglo-American Tobacco Company has this as its motto this year regarding their work in China: "A cigarette in the mouth of every man, woman and child in China."

The temptations that make weeds of your children are thick. The need for proper training is tremendous.

Again, my friend, Dr. Smith, was telling me about a picture he saw some years ago in *Life*. A little boy had been taught to kneel down by his bedside and pray. This picture shows him riding in a Pullman. He was all ready for bed, and as he was in an upper berth he could not figure out how he could rightly say his prayers there.

The picture shows him on his knees facing the windows of the train, with his little back sticking out in the aisle through the curtains, and the porter and many others watching him.

It's a great responsibility parents have. The children get their first religion from you. They know God just as you have described Him by your words and life. May the Lord pity the parents who are not training their children.

A little boy came down to a certain town on the Missouri River on a raft. Some one asked him: "Buddie, who brought you up?" He answered: "No one brought me up; I just drifted down with Dad."

If you are just letting your children drift, they'll grow up weeds. They need training, culturing, just like you would go into your garden and sow the seed, pull the weeds, soften the ground and water the plants.

I feel that in our Summer Daily Vacation Bible Schools the boys and girls are being wonderfully benefited, will learn to know God better, and that all who do their part will be pleasing in God's sight.

Don't overlook the fact that when you help that little boy and girl with whom your son or daughter plays that you are helping your own, for by playmates your own will be either helped or hurt.

If you shirk your duties this summer to your children, your fellow men and your God, hear the Lord Jesus say: "———, why persecutest thou Me?"

Why persecute Christ? In conclusion, emphasize this word "why?"

"Saul, I've given my life for you. I've neverturned my hand against you. I've always loved you. Why persecute Me?"

As soon as he was aware of God's love in Christ he was converted. His name was changed from "Saul" to Paul. He turned from "Saul the Persecutor" to "Paul the Missionary."

If these things which you may commit or omit persecute your Lord, I ask you to look into the loving face of Him who gave all for you and hear Him say, "Why?"

I close with this illustration: A mother on several occasions gave her little boy a nickel for Sunday School. Temptation would always get the better of him, and he would spend his nickel for candy before he arrived at Sunday School. One day when they were going to take a special offering she thought she would help him, so she gave him two nickels, one for candy and one for the special missionary offering. On the way to Sunday School he dropped one nickel and it rolled into the sewer. At first he was

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Advisability of Holding Devotional Meetings During July and August.

BY R. K. LAMPE

TO thoroughly understand this question we must first see what the reasons are for closing during these months, and then see why and how they should be met.

First, these two months are undoubtedly *hot*. This we are sure of. Young people don't object to the heat while they are in action, but sitting quietly in a hot, stuffy church is a different matter. If our minds are on the heat instead of the lesson we might as well close during the summer and come back when it turns cool in the fall.

Second, this is *Vacation* time. The Leaguers who work fifty weeks in the year want to take their two weeks of vacation, and, although they certainly are entitled to it, yet it is apt to upset the plans of the League in regard to the summer work. Those who attend a school or college will want to relax thoroughly and leave out everything which at all resembles school. They will also have their plans made, and many will leave town.

Third, there is the question of *Attendance*. With numbers lessened by those on their vacations, and with many more absent on account of the heat, lack of interest, and because of the many counter-attractions, it scarcely seems to be a paying proposition to continue devotional meetings. These are the big objections to continuing during the summer months, and it is up to each League to decide individually whether they can overcome these or not.

Let's take this little matter of heat first. We'll agree that some churches are hot, in fact *all* churches, as well as other buildings, are warm during warm weather. But all churches have some corners that are warmer than other corners, and the League has merely to hunt for the opposite kind; find some cool corner, the coolest in the building, and hold its devotional meetings there. *Heat does not stop other places from continuing their activities.* If it is hot in a church, look at the temperature in a dance-hall! It has been said that it is during July and August that the devil gets in his best licks. Why shouldn't he? No competition. Or, if any, it is very weak. Too many of us leave a little heat wilt our League going habit. Don't have a rubber backbone. Napoleon Hill says, "The man with the rubber backbone is detested even by the devil, for *he* smells bad burning."

Vacations are a different matter. It is more efficient, it tends towards better work, for each person to have a vacation, or change, from his daily or weekly work. This applies to the factory hand, to the office stenographer, to the college student, or to the high school girl. But each individual can take his vacation to suit his own time and convenience, and this need not interfere with the work of the entire League, as it is highly improbable that the entire League would be gone at any one time. With this method the entire League can have its vacation, but it will be a two-*weeks'* vacation instead of two *months*.

Consider the effect on the League's work of a two months' vacation. It would temporarily paralyze its capabilities; it would be like a man putting his arm in a sling for two months—it would take another month or so to be able to *move* it again, let alone do any work. We all agree that the Luther League plays a big part in a young person's church life. This period resembles a river which we must cross, between the shore of the Sunday School (which we attend when we are too young to defend ourselves) and the other shore of the Church, which we attend willingly and gladly later in life, but quite frequently find somewhat uninteresting at this age. Down this river, which we are crossing, we find an abrupt falls, known as Dis-interest. If we lose our interest in our Church we drift over these falls into the rapids of Atheism, Spiritualism, Christian Science, or perhaps separating ourselves completely from religion we go down the broad river to destruction. To avoid drifting over these falls we must retain our interest, we must row steadily forward, and not work part of the year and then drift for two months. The river is treacherous and flows steadily downwards. This is no time to rest. The devil never takes a two months' vacation. Don't sit down to rest because you've worked the rest of the year. It takes more than one brick to build a house. If you've built your house and have left off the roof you aren't through. Keep going! As General Grant said, "I purpose to fight it out on this line if it takes all summer."

The last objection that I mentioned was Attendance. Even if we can find a cool place for our meetings, and can put up a number of arguments as to why the members should *not* stay away, yet this gets us neither our *leaders* nor our *listeners*. We're going to have some difficulty in securing

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Are the Young Men in the Luther League? If Not, Why Not?

BY THE REV. MILTON J. BIEBER, D.D.

IT had been my experience in Canada that the proportion of young men in the League is about the same as their proportion in the Church, and that is not speaking disparagingly of the young men nor of the Church.

It has been my privilege in my mission work to organize a number of Leagues in Canada and in the United States, and in every one of them the number of men almost equaled the number of women; they were not all young in years, but they were young in spirit, and the true Leaguer always remains youthful in activity and zeal, though the years increasingly pile up upon him.

I have not found the young men in general unwilling to become interested in League and Church work, if I took pains to interest them and persevered till they came. True, my work in Canada has usually been laying foundations. It has always been comparatively new in the community, and the very novelty may have been an attraction to the young men, though my stay with the Leagues that I organized has been usually more than six months, and mostly from nine to twelve months, though in one case only three months. Perhaps if I had remained longer the novelty might have worn off, and the young men and the young ladies, for that matter, might have lost interest and dropped from the ranks. This, however, has not been my experience with the Leagues in the two settled pastorates that I had the pleasure of serving, in one parish three years and in the other seven years, both of which Leagues I organized, and then, too, in the United States, where, it is said, that it is more difficult to interest young men than in Canada. I have not found it so.

Perhaps all through my life in the ministry my experience with the young men has been exceptional, though I do not see why that should be the case, and I do not think it has been exceptional. I therefore believe the young men can be interested in the Luther League, no matter under what flag or in what parish. Human nature is human nature the world over and during all times. The Lutheran Church also is pretty nearly the same all over the world, barring national and social and language peculiarities, but these peculiarities should not and do not figure, where the object is to interest the young in the service of the Church.

If, however, the young men are not in the League, it, of course, becomes the burden and the necessity of the League to discover the reason and to set about remedying such a condition. I will therefore ask the question: Why are the young men not in the League? And I will endeavor to advance a few reasons.

1. There are some young men who can hardly be interested in any Church work. They become confirmed and partake of their first communion. It was also their last. Every circle of disciples has its Judas and its Peter and Thomas, who betray and in weak moments deny and doubt their Saviour —not all persons will be saved—only they who continue to the end. Some young men have had no home training, some were brought up on the streets with evil associates. Their confession of the Saviour was a mere form; it was shallow like the stony ground hearers. They have no root, and when temptations come they fall out of the ranks, and some will never return. It is sad that it is so, but we must take the world as we find it, and that is the way we find it. Some of those, however, can be interested and brought back, and the League has been brought into being to help save such to the Church and to heaven. As long as there is life there is hope, and we are "our brother's keeper" as long as he or we live. Many a brand has been snatched from the fire, and there is no greater joy in the world nor in heaven than to bring the sinner to repentance. Let the League not forget this and also experience some of that joy. A part of the League's motto is: "For the Church."

2. The mistaken idea is prevalent among many young men that confirmation ends rather than begins true service in the Church. After confirmation many leave the Sunday School, when, on the contrary, they should become more interested than ever, as officers, teachers, members of young men's Bible classes, etc. The Saviour says no longer, Come; but, Go work today in My vineyard. The Sunday School is not the children's school. It is the Church at school. So is the League. It is the Church at the League and the League at the Church. No person should consider himself too old to attend the League meetings, though the activities of the League should, as far as possible, be delegated to the young. The young should hold the offices, serve on the committees, and do the hard work. We must therefore teach our young men that con-

firmation is but the beginning of League work—the beginning, not the end of service in the Church.

3. Many young men at a certain age are backward, timid; they put on a bold front and seem indifferent, but it is painful to them to appear in public or among those outside of their own circle. They fear they might make mistakes. They do not know what to do with their hands and feet. They are exceedingly sensitive to adverse remarks and ridicule. They do not like to meet people—to run the gauntlet, as it were, and they are also backward in the presence of the ladies. It requires some tactful urging on the part of the committee to secure such as members. They say: "What do I want in your League?" "It is too hot," or "There is no fun there," or "You do not need nor want me now." In their heart they are willing and even anxious to come, but they put on an indifferent, gruff air, and that must be met with kindness, interest and patience on the part of the pastor or the committee.

4. The Membership Committee is not always alert. That is one of the most important, if not the most important, committee in the League. Its duties are twofold: (a) To secure members; (b) to hold them. There are many young men standing idle in the marketplace because no one has hired them, asked them, interested themselves in them. They think they will not join and therefore they think it not worth while to ask them. Or they ask them in such a cold or superficial way as to bring a "no" rather than a "yes." Some invitations proceed from the mouth, others from a warm heart. We know which are accepted.

An offer to call for a person will often bring him, accosting him with, "How are you, Jack? What is on your program for tonight?" "Oh, nothing particularly." "We are having Luther League meeting tonight down at Sam Jones', and we would like to have the largest attendance we have ever had. We have fine meetings and good times together once a month. I believe you would like our meetings. I would like to take you down there tonight. I'll call for you about 7.30 o'clock, will that be all right?" "Oh, I suppose so." "All right, goodbye." That boy or young man will come. Others you must approach in other ways. Go to all the boys whom you may know and some whom you may not know, if they are members of the Lutheran Church, and also to those who are members of no church, and interest yourself in them; ask them every now and then to come to the meetings, until they come. Then, when they come, make them feel at home. If they are backward, do not push them forward too fast, but stay with them and gradually get others interested in them. If they are sociable, give them over into the keeping of the sensible young ladies, and they will make them feel at home. Then let the girls later on, outside of the League meetings, interest themselves in them.

Call for the young man again the next meeting night, or get some one else to call, until he knows the way and puts the Luther League meeting on his calendar and anticipates the meetings. Let the president at each meeting ask the members to shake hands with one another, not to go home till they have all talked with everybody else present.

But it is often harder to hold than to get. Other meetings may interfere sometimes and keep some members away. Some unpleasantness may have occurred, or there may be other counter-attractions. The absent ones may have to work, or they may be ill, or there may be many other reasons why they remain away. That membership Committee should very closely scan the roll at each meeting and see who is absent. The absentees must be seen by all means, during the week or month, and find out that they are missed, and that they will have no rest till they come again and come regularly. Let the committee give no one up as lost, if it takes a half year or a year or longer, to get them back. Keep eternally, patiently, prayerfully at it till they come. Do not lose heart, but by postal card, by sending some one else, by simply a casual remark on meeting him, "We missed you," or "We had a fine meeting," or "You missed it last evening," and then "I'll look for you next time," "We cannot do without you," "Many inquired where you were," and then "goodbye" with a smile—in some such way many will be reclaimed.

The very same applies to the devotional meetings, whether you have them before or after service on Sunday, or during the week. Have them whenever it best suits the pastor and the League and local conditions; but have them. I prefer the devotional meetings after the Sunday evening service. You will more likely get all the young people at the service and more of the congregation will attend the League and more truly make it "the Church at the League." Let the committee after each service, and each member of the League, see to it that the young men and the others are invited to remain. It is often well to ask them in such a way as to take it for granted that they will remain, not dictatorially, of course, but pleasantly, though seriously.

If that Membership Committee does not attend to business and does not report progress at each meeting, then get another committee, for that committee is the recruiting

force, the right arm of the League, and it must be alive.

5. Then, again, the meetings may not be interesting. They may be dull, may have fallen into a rut, may drag. They may not be instructive nor helpful. Then put life into them. Here comes in the pastor's work. At the devotional meetings, after the topic has been discussed by a member, put a few pointed questions, bearing upon the topic, to the whole League, review or to clinch a salient thought. Have the program committee prepare clippings, short and to the point, from the Church papers, bearing upon the topic, to be read by members, previously appointed, then ask a few questions on the readings, and thus keep up the interest and the attention. Have good singing, familiar hymns, special music now and then. I interject on the program what I call the Pastor's Catechism, in which I ask questions on the doctrine, the history, etc., of the Church, statistics, noted persons, departed or living, missions, missionaries, officers in the Church and League in general, and in the local church and organizations, etc.—facts and persons about which and whom every Leaguer should be familiar. If the Leaguers cannot answer, I do, and review them next time, giving a few additional questions and answers. The questions must be short, to the point, interestingly asked. Such meetings bring results in interest and attendance. At the monthly business and social meetings business should be attended to with dispatch. Let the pastor at first take his seat beside the president; if necessary, prompt and assist him, teach the members to get up quickly, how to make motions—in a word, how to do business. Have music, if desired, and a social hour or half hour. Make it a point to give each one present a good time at these business and social meetings and the young men will come. The host or hostess should feel a responsibility in having the largest attendance and the best meetings.

6. The League must also have something definite to do, and every Leaguer be given a part in this work.

Let the League start a "calendar fund," by which $300 or $400 or more can be raised. Let it offer to put flowers into the church, to buy an organ or piano, to fresco the church, etc. Let it place Bibles in the hospitals or into the hotel rooms. Put the REVIEW and the *Lutheran* and other Church and missionary literature into the public libraries, Church books into the pew racks. The League should be the pastor's aid, especially the young men. Let it start a Hospice or become a recruiting station to seek out the young Lutherans and others when they come into the cities from other places, and interest them in the Church. The League will thus become a "life saving station." On special occasions let the League do the decorating or the ushering or the entertaining. Have picnics. Have Reading Circles, Mission Study Classes. Become interested in missions, home, foreign; help support a student in a foreign country, or a native teacher, catechist, minister or student in the home land, in college, in the seminary. Let it be one or more of the League members. Other Leagues are doing it, why not your League? Endow a bed in a hospital, furnish a room in the seminary, etc. These are simply suggestions. There are many other ways in which the League can assist and thus give each member something to do, and where there is "something doing" the young men will be found and they will interest others.

7. Finally, make all feel that the League exists primarily for the Church. That there is something higher than play; that there is a time and a place for everything; that life is not all fun; nor is its supreme aim money-making, but first the kingdom of God, the salvation of the immortal soul. Let that spirit permeate the League. Let the young men feel that others are interested in them mainly for their own sakes and their spiritual development, and through them to secure and develop others.

Leaguers, let us pray daily for the League. Let us pray for all the members. Let us pray for the young men. Let us pray for wisdom in approaching the young men. Let us take them to the throne of grace by name. Before we approach any persons let us ask God to give us the proper word and actions in order to win them, and to give them the desire to come. Let us study human nature, study the individual person we try to reach. Let us pray that we may become wise as serpents and harmless as doves. Let us aim, whether in the pulpit or pew, to become fishers of men. The finny tribe cannot all be caught with the same bait, nor in the same place, nor during the same hour of the day. The successful fisherman studies their habits and haunts and food, and acts accordingly—and he fills his basket. Let us study the habits and the desires of the young men, and then act upon our knowledge, and by God's grace we can joyfully and truthfully say, "The young man Absalom is safe." The young men are in the League.

—♣—

If a man can write a better book, preach a better sermon or make a better mouse-trap than his neighbor, though he lives in the woods, the world will make a beaten path to his door.—Emerson.

—♣—

No oath of allegiance is any more binding than the purpose of the man who takes it.

To Prime Your Mental Cylinders

(EPWORTH HERALD)

WHEN you find a man who really enjoys doing the difficult and disagreeable things, you may not have found a saint, but you have found a highly valuable citizen.

It is better to be reckoned above our circumstances than below them. Said a man once, I would rather be asked "Why were you *not* elected bishop?" than "Why *were* you elected bishop?"

This is no time to be writing new creeds. The greater need is for living out the creeds we already possess.

It sometimes seems that really religious people can forgive any other sin sooner than the sin of differing from them about where Cain got his wife, or who wrote the last chapter of Deuteronomy.

Personal evangelism would be more practiced but for the fear that we may not be able rightly to answer the question, "And what is it to you?"

Lop-sided saints may be unlovely, but what about all-round sinners?

The first test of conversion's genuineness may come when we see the neighbor's dog chasing our cat.

He is only half a soldier who doubts the justice of his cause.

Some of us value what we don't know how to get; others of us have what we don't now how to value. Of the two discomforts, vote for the first. It's the lesser uneasiness.

The greatest thing in your life is not your work, but your life.

If a Christian has convictions to exchange, he has none to live up to.

Jesus Christ never asks for our money; if we have given Him ourselves He does not need to ask, and if we haven't He does not need the money.

Those who disbelieve in prayer are those who have yet to try it.

If we could persevere by a single act of the will, the perseverance of the saints would be as prevalent as taxes.

To pray, and still to stick to sin, is a pitiful waste of words.

What is one man's prosperity may be another man's adversity. Consider the maker of crutches.

The more letters of recommendation a young fellow has, the harder it will be for him to live up to them.

A fight is seldom won by the man who judges his opponent scornfully. Consider Goliath.

He who says he has put the Bible out of his life needs to ask himself what part of the Bible disturbed him most—its doctrines or its demands.

To be courteous is the mark of those who have no axe to grind. The others may be polite, but——

The man who says he is self-made has a queer notion of what to advertise.

If you can rejoice with the rival who has succeeded where you have failed, you also have won success.

There are people who lose their religion because they can't believe some particular doctrine; but more people turn away from faith because they can't believe in some particular Christian.

Tell me what you are not aiming to be, and I'll tell you one thing you are not likely to become.

Speaking of saving time, there's a man in Evanston who runs to catch the 8.21 express, because it gets him downtown five minutes earlier than the local. And he spends half an hour every day reading the latest movie actor scandal.

Most arguments leave the congregation cold.

The biggest pay is the job well done.

Books may be furniture, or tools, or ornaments, or friends. But unless they are friends, it is small profit for them to be anything else.

Shackleton died on "The Quest." That's the way to die!

The motion before the house is to suspend the singing of a certain hymn until we have tried a week's living of its initial stanza. Is there a second to the motion?

In the presence of friends we cease to be self-conscious. Our religion will cease to be formal as we take Jesus Christ for our friend.

In Kansas City there is a woman who has more money than she needs, and she is worrying lest her father should leave some of his money to Bethany Hospital.

I have seen a strong man weep at the movies over the sorrows of hungry Russia, and the next day I have seen him pay for a spare tire enough to keep alive a Russian child from now until harvest.

The self-serve idea spreads from lunchrooms to groceries, to shoe shops, to clothing shops, to drug stores; about the only tradesman who isn't worried over it is the undertaker.

It will be a cold day for this country when it has to abandon the khaki and blue in favor of defenders arrayed in nightgowns and pillowslips.

This is a day which suffers from many sins, but is unwilling to face the fact of sin.

How to make sure that a room will not be dusted—pull down the blinds.

A REGULAR NURSE

There had gathered in the Court House a little group of women who had struggled and prayed for a public health nurse for their mountain community. The men of local influence who had opposed that struggle consented at last to consider the matter. Unmoved, the men sat; anxious, the women waited during a discussion of the public health nurse, her qualifications, and the need for her that existed.

Finally, a local doctor rose and said slowly, "I don't know about these public health nurses, but a regular nurse came to our town and tended the low-downdest fellow in this country, and since then he ain't been such a low-down fellow and his family ain't been such a low-down family."

That simple tribute won the day. The community is looking for a regular nurse—a regular public health nurse.

Nursing is not all bedside work. Here are some of the positions a graduate nurse may fill:

Superintendent of nurses in a hospital training school.

Assistant superintendent of nurses.

Head nurse.

X ray technician.

Chief nurse of the operating room.

Anesthetist, giving anesthetics to patients when they go under operation.

Dietitian.

Occupational therapy worker.

Instructor of nurses in practical work, theoretical work, and in some cases both.

Social service worker.

Industrial nurse.

Public health nurse, including tuberculosis work, maternity work, school nursing, etc., and in rural districts all of this preventive work may be combined.

There are executive positions awaiting those of large gifts, and should further and more particular information be desired, regarding nursing in general or training schools in particular, it will be freely and gladly given if you will write or visit the Council for Nursing Education of Southeastern Pennsylvania, 221 South Eighteenth street, Philadelphia, Pa.

FRANCES MALTBY,
Executive Secretary.

—

THE SUMMER VACATION

40 weeks' anticipation.
10 of hustling preparation.
1 to pack and reach the station.
1 of final realization.

—

Vacation Time.—Have a good time! Have time for God! Recreation means re-creation of the soul also.

HARDING A RELIGIOUS MAN

Bishop William F. Anderson of Cincinnati, a personal friend of President Harding, in his annual speech before the New York Methodist Conference, at Poughkeepsie, New York, called upon all Methodists to pray daily for the President, and related incidents to point out the deep religious life of the man. A banker from Marion, Ohio, Bishop Anderson said, called on Mr. Harding in his office shortly after the election. After a brief visit the banker arose to go. "Then," the banker said, "Mr. Harding looked me in the face and said, 'John, we've been friends and neighbors for a long time. I want to say something to you. I am going off to my new office to bear responsibilities which no human being can carry in his own strength. I have always believed in the sincerity of your religious life. If you will talk to God about me every day by name and ask Him somehow to give me strength for my great task I shall be thankful beyond words.' He then put his hand upon my shoulder as I was leaving and said, 'I have been thinking a lot about these things as I have come to the realization of the tremendous responsibilities which rest upon me. It is my conviction that the fundamental trouble with the people of the United States is that they have gotten too far away from Almighty God. I am bound to believe that in a tumultuous age like ours the most important and imperative duty is the reconstruction of humanity to Almighty God.'"

—

UNCLE LIJ'S FULLOSOPHY

Observations on Gittin' an Eddycation

A little learnin' is a dangerous thing—especially fer the feller thet ain't got none.

The college lad thet "majors" in "movies" an' cigarettes ginerally "minors" in everything else.

Perfesser Quickwit sez he'd ruther his students 'ud be the kind o' lamps thet burn midnight oil than the kind thet smoke an' goes out o' nights.

A college course is somethin' like a full-course dinner. You can't allus tell arterwards what's done you the most good, but you kin ginerally tell what's done the most harm.

Lots o' eddycated folks kin tell why Greece an' Rome failed thet can't tell fer the life of 'em why they're failin' themselves.

A schoolroom is like a chemist's laboratory. You put your boy in, not knowin' whether you'll git a loud explosion, a fine character, er an offensive smell.

Methods

Treasurers' "Do's" on Handling Dues

DON'T belittle your job, and don't let other folks underestimate the value and necessity of the work you do. Your office is not a difficult one, but it is as important as any, and it requires persistence, regularity and systematic planning. A knowledge of bookkeeping is an advantage, but not essential.

When you take office you should give a receipt to the retiring treasurer for the money turned over to you, and see that the amount agrees with the balance shown by the books.

It is generally advisable to open a new set of accounts in a new book, particularly if the old book does not have sufficient space for the full year's records. If you do not understand bookkeeping, get the assistance of some one who does until your accounts are correctly started.

Urge the League to make a budget for the year's work, allowing sufficient funds for all general obligations, but not going beyond the resources of the League.

Plan to raise the local expenses of the League by dues or pledges, and try not to resort to entertainments, pay socials, or special subscriptions except for specific objectives.

Discourage the use of your League as a medium to raise money for external purposes. League members should contribute individually to the other departments of the Church and to other worthy causes, but ordinarily it is unwise for the League to assume definite obligations beyond its own work.

If your League has fixed dues, see that every member is on your list and paying. If you raise your money by pledges, put on an "every member canvass" and get every one lined up to pay something regularly.

Be persistent and regular in the collection of dues and pledges, and if possible do not allow them to become very far delinquent. In large Leagues, delegate other members of your committee as collectors or assistants.

Keep the records constantly up to date, and in such manner that any one may understand them.

Do not pay out money except as authorized by the business meeting; the best way is to have a warrant or requisition signed by the secretary.

Pay all bills promptly, as soon as allowed; do not permit unpaid accounts to destroy the good credit standing of your League. There are certain bills which are recurrent from month to month, and you will find it convenient to have a standing authorization from the League to pay such bills when due, without having to wait for specific action of the business meeting.

Take a receipt for all money paid out and file these receipts where they may be readily available if needed.

Do all things in a systematic and businesslike manner, for in so doing you insure the financial success of your League, and lay for yourself a valuable foundation in business practice.

Finally, I should like to recommend to you as your department motto, the King James version of the eleventh verse of the twelfth chapter of Romans: "Not slothful in business, fervent in spirit, serving the Lord."

—

FAITHFUL FEW

When the meeting's called to order,
And you look around the room,
You're sure to see their faces
That from out the shadows loom.
They are always at the meeting
And stay until it's through—
The ones that I am mentioning
Are the always faithful few.

They fill the vacant offices,
As they're always on the spot—
No matter what's the weather,
Though it may be awful hot;
It may be damp and rainy,
But they're always tried and true—
The ones that you rely upon
Are the always faithful few.

—*Flashes.*

—

"To miss a service occasionally is to break the continuity of the year's spiritual treatment and to destroy the proper balance of the yearly ration."

The Social Meeting

Refreshments.

One may have a good time without any decorations, but most of us are still children enough to feel that the real party is the "eats." The law of the fitness of things must govern the choice of refreshments. The expense must never be a burden. The second law is that they must please the guests rather than the committee. Do not expect hungry, growing boys to be content with two wafers and a glass of fruit punch, or with sandwiches the size of a silver dollar. The third law is to avoid sameness. Use every possibility afforded by time and place or special occasion to vary the food and its form.

Refreshments as Incidentals.

"Something to eat and something to drink" is a good rule. Sandwiches can be so diversified that they take on new form. Beverages should be varied to suit the season, and run the range all the way from coffee, iced tea, lemonade, to fruit punch. Cakes, small or "mother's best" big cakes, are always acceptable. Fruit is an added possibility. With these the refreshments for the ordinary social are usually complete.

Refreshments as a Special Feature.

There are some socials, like Hallowe'en, Valentine, and the like, which call for special refreshments traditionally known. What would Hallowe'en be without apples and nuts? See that you have these traditional refreshments. They add much to the meeting. For a Valentine Party a booth was made of white crepe paper streamers and decorated with red hearts. The refreshments, red gelatin in sherbet glasses, and candy hearts, were served from this booth, and the effect was very good. Atmosphere counts, even in refreshments.

A Japanese Social would not be complete without rice in some form for refreshments, nor an outdoor or porch party without the picnic lunch.

Refreshments as the Main Feature.

These are the special affairs where all centers about the refreshments. Candy pulls, popcorn parties, marshmallow roasts, bacon bats and "weenie" roasts, corn roasts are all in this class, and what League does not enjoy them?

Then also there are the luncheons and banquets between different Leagues, or between different church organizations. Try a banquet with a neighboring League, a Junior Luncheon, an Intermediate Supper, or entertain the Sunday School teachers at a dinner, or arrange a series of afternoon teas for the older members of the congregation.

Refreshments for the Whole Year.

Here are some hints for the refreshments for each month:

January—salad (this month beginning the year); February—candy mottoes, for St. Valentine's Day; March—Saratoga chips (swirled about by the March wind); April—coffee (just the thing when wet by a shower); May—sandwiches, for May Day picnic; June—fudge (last college party before commencement); July—dates (made in vacation days); August—ice cream (when the sun shines hot); September—apples (best in September); October—nuts (walks in the woods, return with pockets full); November—toasted marshmallows, before the fire; December—cake with white icing (December snowstorm).

For July.

Ringing the Liberty Bell.—Divide the company into three groups—the Reds, the Whites, and the Blues. Make a heavy cardboard bell of several thicknesses of cardboard. Cut a hole in the center of it some 4 inches in diameter. Hang this bell in a doorway, tying it with heavy strings at the top and on either side, holding it in place so it will not swing back and forth. Immediately behind the hole in the bell and several inches back of it hangs a small bell. The idea is for the players to stand some ten or more feet away and toss a tennis or small rubber ball through the hole, causing the bell to ring. Each player gets one try and points are kept, the side totaling the greatest score winning.

Reading.—Have some one give James Whitcomb Riley's "Old Glory" or "Your Flag and My Flag" as a reading or some other patriotic number.

A Sing.—Have a rousing "sing" with all the songs made popular by the war used—

(*Continued on page* 33)

General Secretary's Letter

DEAR LEAGUERS:

For some unknown reason the printer made up the current Topics Booklet without submitting proof sheets, which accounts for the typographical errors and the omission of the "Foreword." The latter was printed with the Leader's Hints in the June REVIEW.

This Booklet contains topics for four months instead of three as heretofore. This was done in order to enable us to begin the next series of topics with the calendar rather than the Church year. The outlines in this Booklet are quite different to any we have previously offered. We invite your comments and criticisms.

We have just returned from the convention of the New York League, held at Albany, which was one of the largest and best in its history, due largely to its indefatigable president, the Rev. H. S. Miller, of Brooklyn, who was forced, over his protest, to again accept the presidency. Like Washington, at the birth of our nation, "There was but one."

The convention theme was "We Would See Jesus." One of the delightful features was a dinner at which each of the districts did a stunt.

At the close of one of the afternoon sessions, the whole conveition, 300 strong, headed by the Christian and National Flags with the Luther League banner following after, marched from the church to the State Capitol Building, and on its steps sang "America" and "The Star Spangled Banner."

The adoption at a previous convention of an ideal fifteen point program has done much to bring the New York League to its present state of efficiency.

Another of its advantages is its synodical backing. The three synodical presidents on its territory attended the convention in their official capacity. They are deeply interested in their young people. We wish that interest was general with synodical presidents.

While in Albany we visited a session of the Atlantic District of the Missouri Synod. As we entered we found the debate to be on the inevitable lodge question, which is "Banquo's Ghost" in the Lutheran Church. "It will not down." At present it is a very live issue in synodical organs, and will doubtless be the battlefield on which American Lutheran Union will be fought.

Another point of discussion was Negro Missions, of which this body has several. One speaker asked a pointed question: "Does the Lutheran Church have no mission to the negroes—is it reserved for the Baptists and Methodists?"

The debate was in the German language entirely until the question of raising the apportionment for benevolence 50 cents per capita was introduced, when those opposed spoke in German and those in favor in English.

Unlike our own synods there was no reading of newspapers, private conversations or wanderings about, but, like our own, many toothpicks were in evidence. We are wondering if it is not generally known that toothpicks are not supposed to appear in public.

No one addressed the chair when he wanted to speak, but raised his hand until recognized. It reminded us of our school days.

The Missouri Synod is celebrating its seventy-fifth anniversary. It is a vigorous body and has done much to preserve conservative Lutheranism in America.

The trip to Albany afforded us the opportunity for a boat ride on the Hudson River. The more we travel, the more are we convinced that American scenery is rivaled by none the world over. The difference is, in America you can see it free, in Europe you must pay for it.

We are about to start on a Western trip. More anon.

Yours very truly,

HARRY HODGES.

P. S.—As we go to press we are informed that we will be granted a railroad convention rate to York of a fare and a half if 250 delegates are in attendance. See future issues of the REVIEW for details.

—

NOVA SCOTIA

LUNENBERG

The Luther League has presented the congregation with a beautifully bound copy of the Common Service Book for use at the altar.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

THE NATION AND THE LUTHERAN CHURCH

On our nation's birthday we believe it entirely appropriate to emphasize the part our Lutheran Church had in the shaping and development of our great land. All the more is this necessary, since not a few citizens persist in looking upon our Church as a "foreign" Church, that is, out of sympathy with American ideals. Of course, whoever thinks so not only exhibits his own ignorance, but also, perhaps unconsciously, robs our Church of the glory due her.

Far be it from clear-minded Lutherans to disclaim our antecedents. The Church of the Reformation did originate on foreign soil. She began in Germany—not the Germany of five years ago, but the Germany of almost five hundred years ago. Our Church was born in the ideals of democracy as those ideals were first preached by the great Nazarene. The spirit that animated the great Reformer was the spirit of liberty based on the truth of Jesus Christ. This is the spirit that was transplanted to these shores through the Dutch trader, the Swedish settler, the Pilgrim fathers and the German pioneers. This is the spirit that ripened into the Declaration of Independence, called the greatest document on human rights in existence. In justice to the Protestant Reformation, Daniel Webster once said that American liberty did not begin at Bunker Hill but four hundred years back when an obscure German monk in the name of God and humanity had the courage to defy papal arrogance and imperial power.

It is true that our Lutheran Church is a polyglot church here in this country as elsewhere in the world. This because she is so numerous in those countries from which our best immigrants have come in the past, namely, Germany and the Scandinavian countries, not to omit Poland, Austria and Russia. In these countries such denominations as Baptist, Methodist, Presbyterian and Episcopal are practically unknown.

But we must not overlook the fact that though we are a polyglot church, due to recent immigration, we were represented here by our brethren in the faith many years before the Declaration of Independence. Colonies of Huguenot Lutherans settled in South Carolina and Florida in the middle of the sixteenth century within fifty years after Luther posted the Theses in 1517. In 1619 Danish Lutherans entered Hudson Bay. Peter Minuit, the first governor of the Dutch colony in America, who purchased Manhattan Island from the Indians and founded the village which has become New York City, was a Lutheran. In 1638, Swedish Lutherans came to the shores of the Delaware, translated Luther's Catechism into the Indian language, and established the friendly relations with the Indians which prepared the way for William Penn. The first Lutheran Church in America was built here in 1646.

Lutherans have done much to make our nation what it is. In the French and Indian War the influence of Conrad Weiser, the Lutheran, swung the colonies to English Protestantism instead of French Catholicism. And in the Revolution the Lutheran Church was 100 per cent. American. Washington never knew where his English people stood, but he was never left in doubt when it came to his German Lutheran friends. But for Benjamin Franklin and the German Lutherans in Pennsylvania, the combination of the United Colonies would have been impossible. The activities of General Peter Muhlenberg; of Von Steuben, the drillmaster; of Christopher Ludwig, whom Washington called "my honest German friend"; of Dr. Otto, the surgeon-general of the Continental Army, are too well known for comment.

Trying to forget is like trying to go to sleep; the harder you try the less you can do it.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

Convention dates not already announced in the REVIEW are as follows:

The Luther League of Indiana will meet at Richmond, Indiana, June 26, 27, 28.

The Luther League of Minnesota will meet in Superior, Wisconsin, June 20-22.

The convention of the Luther League of Connecticut will be held in Hartford, Conn., September 28 and 29.

The Nebraska State League will meet in West Point, Nebraska, September 29-30.

The Columbia District League will hold its convention in The Dalles, Oregon, October 6, 7 and 8.

LOOK FOR A LUTHERAN CHURCH!

When vacation time comes, and you think of leaving the city, include in your plans a visit to the Lutheran Church in the town in which you may be. Lutheran churches can be found in every section of the country, and in the vicinity of the larger summer resorts you are sure to find a Lutheran Church. You will enjoy the service in a church which is like your own, you will be cordially greeted by pastor and people, you may encourage, with your presence, the members of a smaller congregation.

MARYLAND

The editor of this department received a pleasing letter from Bittenger, Md. It followed the reply to a query for information and help to start a Luther League. Rev. E. E. Campbell, the pastor, writes concerning a League just recently formed: "We have an active League of about fifty members. It is the first young people's religious society ever in this community. I am teaching the young to pray, read, and speak in public. This is an exceptionally fertile field." That is surely worth while.

Established local leagues, how about some extension work? Make a survey of your county. Look up the churches which do not have any young people's organization. Offer to come in and tell them about the Luther League, and also to assist them in organizing a League. Let's get busy on some extension work. This of necessity must be largely personal work. Go about the investigation in a systematic way, and then follow it up with definite plans and methods. Not only will you be helping to spread the work, but you and your league will reap a rich reward.

NEW YORK

The largest convention of the District Luther League of Brooklyn and Long Island was held on Saturday afternoon and evening, May 6, at the St. Luke's Lutheran Church at Woodhaven, Long Island.

At this convention five new Leagues were added to the membership of the District: Ascension, Brooklyn; St. James, Woodhaven; St. Luke's, Brooklyn; Intermediate, Good Shepherd, Brooklyn; Intermediate, St. Matthews, Brooklyn. These five Leagues were officially received into membership by the Rev. R. C. Deitz, the District President.

Much enthusiasm was displayed by the delegates present when the Rev. Harold S. Miller, President of the Luther League of New York State, spoke on the Albany Convention, and asked that at least fifty delegates go to that convention from the Brooklyn and Long Island District. Not only did fifty delegates agree to go, but the District was finally represented in Albany by sixty-four delegates. A request was made to the Executive Committee that Brooklyn and Long Island District send its full quota of five delegates to the York Convention of the Luther League of America.

Arrangements were also made for the District's Annual Outings, at the Wartburg Home on June 3 and at Wagner College on June 24.

The Inner Mission work of the District League has been full of results during the past few months. Fourteen entertainments were held in institutions assigned for this sort of work to the District League. Large contributions of money and material were also reported by Miss Louise Reiss, the chairman of the committee.

The "Fifteen Point Committee" reported that there were more "front line" and "standard" leagues in the Brooklyn and Long Island District than in the remainder of New York State.

A definite request was made to the convention that the "Luther League Leader" be continued and that it be enlarged in its publication possibilities to include more material. A special committee is to devise ways and means to carry out the recommendation.

Miss Brenda Mehlhouse of Philadelphia gave a splendid talk on "Junior and Intermediate Luther Leagues." Rev. C. P. Harry, in the evening, gave an excellent address on "Life and the Investment of Life." The District Banner was awarded to the Church of the Incarnation, for the largest percentage of attendance, 86 per cent. The nearest competitors were Mediator, Brooklyn, and Messiah, Brooklyn.

HARTWICK SEMINARY.

In accordance with the action taken by the Executive Board of the United Lutheran Church, that the official organization for all its boys and girls over fourteen years of age be the Luther League, the Young Women's Missionary Society of Hartwick Seminary decided to unite with the boys of the Seminary in a joint Luther League. A constitution was drawn up by the Executive Committees of the boys' and girls' organizations acting jointly, and adopted seriatim by the two bodies in a joint meeting, held April 20. The following officers were elected for the remainder of the school year:

President, Fred Heins; vice-president, Valborg Pedersen; secretary, Bernice Crounse; treasurer, Bernhard Timmerman.

OSWEGO, N. Y.

Under the guidance of the Luther League of St. Matthew's Church, a Junior League was organized on February 6, 1922, with a membership of nine. Mrs. L. B. Dutcher was appointed superintendent. By May 1 the organization had grown to forty-two members. At the weekly meetings the Junior Luther League Topics are used and greatly enjoyed. On "Thread Day" they gathered ninety-four spools of thread and $8 in cash. The Senior League gave a banquet for the Juniors on May 15, with a full attendance of both Leagues. This was so successful and enjoyable that it will be a regular feature of the Senior League activities in the future.

OREGON

COLUMBIA DISTRICT

This organization on the far West Coast is a working organization. Local leagues are all alive and active. One of the duties of the President, Wm. E. Salzmann, is to visit each league at least once during his term of office, and he has found much work done. A series of monthly news letters keeps the leagues informed as to what each local is doing. One league started the printing of the weekly church bulletin. Another keeps the devotional meetings in progress, even though the pastor is prevented by illness from attending. One league is helping two new leagues and organizing them for district work. Another league is paying for the church pipe organ. Another league of young members is conducting devotional meetings regularly and systematically. The convention of this young and enterprising District will be held in The Dalles, Oregon, October 6, 7 and 8, with the convention theme "God's Will."

NEBRASKA

The Nebraska annual Luther League Convention will be held Sept. 29, 30, and Oct. 1 at West Point,

Nebraska. The theme for the convention this year is "Education—Missions—Life Service." This convention will be an echo of the Fifteenth Biennial Convention of the Luther League of America. The Nebraska delegates representing the State League at York will bring back a report to the State Convention.

The LUTHER LEAGUE REVIEW Challenge—to put the LUTHER LEAGUE REVIEW into every home represented in your League! This is the challenge being sent out to every Nebraska Luther League President by Miss Mary C. Rangeler, the LUTHER LEAGUE REVIEW Secretary. Will they accept it? We are waiting for their reply.

OMAHA—KOUNTZE MEMORIAL

The young people of the Kountze Memorial are publishing a weekly bulletin, the "Lookinto." This bulletin is featuring the description of members of their League. Each issue has the picture of one of the members with information concerning that member. The paper is posted on the bulletin board where it draws the attention of all that attend the church, and is proving very successful.

FONTANELLE

The Fontanelle Luther League held their third annual banquet at the Hotel Pathfinder at Fremont. There were about ninety present. This is the League that is unique in Nebraska because it has more boys in its membership than girls!

FALLS CITY—ST. PETER'S

Great discussions are coming up in this League. They would like to hear what other Leaguers think about this question—"Would it be wrong to cut grain on Sunday if the grain was dead ripe and it had been raining for several days and was threatening to rain again? If the grain was left standing another day it would fall down and be wasted, while if it was cut before another rain or on that day it could be saved." There is a difference of opinion in this League.

DISTRICT OF COLUMBIA

The Luther League of the District of Columbia held its annual banquet for officers of the District and local leagues in St. John's Church on the evening of May 3. This event is one which has become established among the young people of the Lutheran Church in Washington and is looked forward to with great pleasure. The getting together of the officers in this social manner has been found very helpful and stimulating in the work of the leagues.

The Rev. Dr. G. M. Diffenderfer, pastor of Luther Memorial Church, acted as toastmaster. The Rev. Dr. Foster U. Gift of Baltimore, Md., delivered the principal address on "Opportunities." A solo by Miss Mathilde Kolb and a vocal duet by Miss Kolb and Mr. Gottwals added to the enjoyment of the occasion.

Between the regular numbers of the program, at intervals, the banqueters sang songs under the leadership of Miss Esther Linkins; Miss Flora Linkins, pianist.

Various phases of the subject "Good Fellowship" were presented in short talks by representatives of the various organizations.

NORTH CAROLINA

The Executive Committee of the Luther League of North Carolina met in St. James' Church, Concord, on May 1. Several matters of importance were discussed. Plans were made for the program of the convention to be held in St. Paul's Church, Wilmington, August 16-18. A full representation from each League was urged for the Church Summer School of the Synod to be held at Mt. Pleasant, N. C. The committee took action to have a full quota at the biennial convention of the Luther League of America in York, Pa., in September. Mr. E. R. Lineberger was elected Field Secretary, to begin work June 1. At the close of the meeting the committee was delightfully entertained at the home of Miss Margaret Hendricks with a bounteous supper.

PENNSYLVANIA

Plans are being matured for the convention of the Luther League of Pennsylvania in St. Paul's Church, Philadelphia, September 14, 15 and 16. The convention theme will be "The Church at Work," and some of the speakers will be Rev. A. R. Steck, D.D., Carlisle, Pa.; Rev. F. K. Fretz, Easton, Pa.; Rev. William C. Schaeffer, Jr., Allentown, Pa.; the Rev. H. R. Gold, of New York; Rev. E. P. Pfatteicher, Reading, Pa.; and Mr. William H. Menges, ex-president. Conferences will be conducted by Rev. A. C. Schenck, Philadelphia, and Miss Wilda Wallower, Harrisburg. An interesting convention is promised, and from Philadelphia the delegates will go to York, Pa., to attend the biennial convention of the Luther League of America.

BERKS DISTRICT

The leagues of Reading and vicinity have arranged with their local newspaper to provide space once a week for Luther League news. This news is collected from the various local organizations and is assembled and printed under the head of Luther League activities. It would be well for each District to make similar plans to have the news of their District properly published in the papers.

UPPER LEHIGH DISTRICT

The fifty-sixth semi-annual convention of this District was held May 23 and 24 in Zion's Church, Packerton, Pa. The topics of the program were presented by different local organizations, instead of by a single speaker, which plan gives an opportunity to secure suggestions from a greater number of persons during the convention.

LANCASTER DISTRICT

A District Rally was held in Trinity Church, Mt. Joy, on May 25, and the enthusiasm and interest shown promises considerable further activity from the Lancaster District.

HARRISBURG DISTRICT

The largest attended District rally in the history of the District marked the District Social held in Bethlehem Church, Harrisburg, on April 25.

PHILADELPHIA

Philadelphia District is busy with plans for the entertainment of the State convention, and urges of every local and district organization their full quota of delegates and visitors without number.

The Spring convention of the Philadelphia District Luther League was held in Holy Cross Church, on May 24. Simultaneously conferences on the Devotional, Educational, Social, Practical, Junior and Intermediate Departments were conducted, and the speaker of the evening was the Rev. C. P. Wiles, D.D., of Philadelphia.

FIFTY-NINTH CONVENTION OF THE PITTSBURGH DISTRICT LUTHER LEAGUE

The fifty-ninth convention of the Pittsburgh District Luther League was held in Grace Church, Rochester, Pa., May 18, 1922. This convention was one of the best in the history of the District both for attendance and inspiration.

The devotional services were conducted by Rev. F. F. Howarth, Baden, Pa., convention chaplain.

The following Leagues were admitted into the District by unanimous vote of the convention:

Senior Luther League, Maysville, Pa.

Junior Luther League, St. Paul's Lutheran Church, Pitcairn, Pa.

Junior Luther League, Zion Evangelical Church, Ambridge, Pa.

Reports received from the president and other officers as well as committee chairmen showed that considerable progress is being made in this District.

The morning address was delivered by Rev. Jesse Leroy Miller, D.D., Youngstown, Ohio, on "The Place of the Luther League in the Life of the Congregation," in which Dr. Miller pointed out why the Luther League was important in the life of the congregation, as it served to keep the young people bound to the Church at the period when they are most likely to lose interest in their own spiritual welfare.

After the regular business session, the morning session was closed with prayer.

Afternoon Session

After the regular devotional service, Mr. John H. Rupp, vice-president of the Pittsburgh District Luther League, addressed the convention on "The Luther League at Work," in which we were shown how the Luther League must work if it would be an efficient and wide-awake League, how that the officers of the League must use discretion in appointing committees to get the best people available to act as chairmen and also workers on the various committees. He also emphasized the necessity of prayer in the flourishing Luther League.

Two invitations for the holding of the Fall convention were received, one from First Church, Duquesne, Pa.; and St. Peter's Church, Evans City, Pa. The convention's vote decided in favor of First Church, Duquesne, Pa.

During the afternoon session Mr. C. W. Fuhr, chairman of the Junior committee of the Luther League of America, conducted a conference on Junior work, which was very instructive, followed by a Junior League devotional meeting, demonstration given by Junior League of Grace Church, Rochester, Pa., Mrs. R. W. Doty, superintendent, which showed the numerous possibilities in the training of the Junior in Luther League work.

Delegates to the national convention to be held in York, Pa., were elected as follows:

Mr. D. A. Kommel, president of the District; Rev. R. W. Doty, Rochester, Pa.; Mr. John H. Rupp, Wellsville, Ohio.

Alternates—Rev. P. M. Kinports, Monongahela, Pa.; Mr. Charles K. White, Pittsburgh, Pa.; Mr. H. R. Wagner, Wilkinsburg, Pa.

Delegates to the State convention to be held at Philadelphia, Pa., were also elected as follows:

Mr. D. C. Hill, Pittsburgh, Pa.; Miss Hildegarde M. Schmid, Wilkinsburg, Pa.; Miss Martha Heckel, Pittsburgh, Pa.; Miss Esther Martin, Monaca, Pa.; Rev. J. I. Shaud, Pittsburgh, Pa.

Alternates—Miss Helen Dyer, Pittsburgh, Pa.; Mr. C. H. Parker, Beaver Falls, Pa.; Mr. S. R. Reed, Wellsville, Ohio; Mr. T. A. Steiner, Monaca, Pa.; Miss Alma Mengel, Freedom, Pa.

Evening Session

The evening session was opened with devotional service by the convention chaplain, after which we were favored with an address by Mr. Hajimi Inademi, Japanese student in Mt. Airy Seminary, Philadelphia, Pa., who after his ordination in June will return to Japan as a missionary. His address on "Prayer and Power" was a most splendid one, showing us what Christian fellowship and prayer can do and how little we Christians appreciate them.

LUTHERAN STUDENTS' CONFERENCE OF EASTERN PENNSYLVANIA AND NEW JERSEY

Digest of the Second Lutheran Students' Conference of Eastern Pennsylvania and New Jersey, Muhlenberg College, Allentown, Pa., April 28-30, 1922.

The conference opened with supper at 8 o'clock in the Parish House of Christ Lutheran Church, Rev. Dr. J. A. W. Haas, D.D., LL.D., presiding. After supper the delegates were welcomed to Allentown by Judge Reno. Greetings of the college were extended by Dean Ettinger and the welcome of the churches by the Rev. G. H. Kinard, pastor of Christ Church. President Charles L. Mogel replied.

The first session of the conference was led in devotions by Prof. John D. M. Brown of Muhlenberg College, chaplain of the Conference, after which the opening address was made by the Rev. Dr. H. W. A. Hanson of Harrisburg, who called on us for renewed self-dedication that we might have a new vision of God, a new sense of duty, a new consciousness of destiny and a new realization of accountability. A get-acquainted social was held after the first session and was greatly enjoyed by all present.

The second session of the Conference, Saturday morning, opened at 9 o'clock in the chapel of Muhlenberg College. Devotions conducted by Professor Brown, who read Matt. 20:20-23, calling attention to the primacy of service in the Christian life. A short business session with Mr. Charles Mogel of Gettysburg, president of the Association, presiding, was held. The following nominating committee to nominate officers for the coming year was appointed: Prof. J. D. M. Brown, Muhlenberg; Mr. George Stutz, Lehigh; Miss Idella Henry, West Chester Normal; Miss Mildred Burkholder, Dickinson.

The president was authorized to appoint a resolution committee to pass any resolution which the Conference might require. This committee was appointed as follows: Mr. Mark Trexler, Mt. Airy; Mr. Keller, Gettysburg Seminary; Mr. Cousins, University of Pennsylvania; Mr. Kurtz, Lehigh; Mr. Albert Gulden, Dickinson.

The rest of the morning, under the direction of Rev. C. P. Harry, University Secretary of the Board of Education, was devoted to a discussion of campus problems centering around the Unit Program adopted a year ago at Mt. Airy. The outstanding feature of the morning was the call for more information from the Boards of our Church and closer contact between them and the students. Another striking feature was the amendment of the Unit Program so as to include explicit provision for the development of individual spiritual life through the observance of the Morning Watch. It appeared that the Unit Program is practical and that it was carried out in most of the institutions. It was the general vote that it should be retained as amended this year.

The Conference picture was taken at the close of this session. The afternoon session opened at 2 o'clock, also in the College chapel, and the following representatives of the general work of the Church were heard: Miss Mary Markley, the Board of Education and its work; Rev. Ambrose Hering, Inner Missions; Rev. Dr. L. B. Wolf, Foreign Missions; Rev. Dr. A. L. Ramer, Foreign Speaking Lutherans; Rev. Paul Morentz, Jewish Missions; Sister Rose Barbour, Deaconess Work; Miss Ruth Formhals, the Parish Secretaryship.

After a brief address defining the field of work, each of these representatives replied to the questions of the delegates. The great need is for literature explanatory of the work of all these groups. The impression left was that Church work is serious work requiring careful preparation and much thought in its administration. Dr. Wolf noted that all who are willing to go for Foreign Missions are not qualified and that the strain of the foreign field is severe. Both Rev. Dr. Ramer and Mr. Morentz showed the necessity of a sympathetic understanding of those to whom we administer, as also did Dr. Wolf. Sister Rose Barbour pointed out the wide range of the field for the deaconess and the value and importance of the garb. Miss Markley explained fully the work of the Board of Education and its sympathetic contact with students.

At the close of this session the delegates enjoyed a motor ride through Lehigh County and Judge Trexler's reservation. His large peach orchards were in bloom, and many deer and buffalo were noted on the hillsides. The ride terminated at the Guthville Hotel, where the delegates consumed many chickens and waffles.

The evening session at Christ's Church was devoted to business. The plan for district organization recommended by the Executive Committee was adopted after amendment as appears on an accompanying page.

The following officers were elected:

President—Mr. Ira Fritz, Muhlenberg College, Allentown, Pa.

Secretary—Miss Nellie Vanmetre, of Irving.

Treasurer—Mr. Mark Trexler, Mt. Airy.

Executive Committee—Miss Arline Beal, Women's Medical College; Mr. J. F. Kurtz, Lehigh.

Faculty Representatives—Prof. J. D. M. Brown, Muhlenberg; Miss Jennie Strevig, Wilson.

Sunday the delegates gathered for the chief service in St. John's Church. Rev. Dr. J. A. W. Haas preached on the text, Second Timothy 1:12, "I know whom I have believed." He said in substance that there were several different kinds of doubters and that the relationship between knowledge and faith has not always been clearly understood. We know Christ, but we know Him in a different way from that which is subject to question by either science or philosophy. We know Christ because we know His mind from His life and teaching in the New Testament, because we have His help to meet our needs and because we experience Him as a living person risen from the dead transforming our spirit. On the basis of such knowledge we have a faith which no science or philosophy is capable of disturbing. After church the students' attended the Sunday School of St. John's Church. Dinner was held at the Hotel Allen.

The final session of the Conference was held in St. John's Church house. The resolutions accompanying this digest were adopted on the basis of the answers to questions submitted on problems of personal life and faith. The Conference continued for about half an hour. The Rev. W. C. Schaeffer, Jr., pastor of St. John's Church, closed the Conference with a stirring meditation on the pre-eminence of Jesus Christ, and a period of prayer.

Unit Program

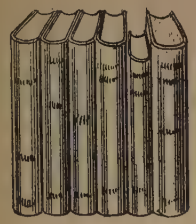
1. *Local Units.*

1. A Local Student Unit shall consist of the group of Lutheran students at any school or college which makes provision for the following program and carries it into effect:

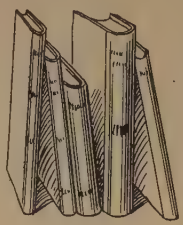
(a) For worship on the Lord's Day and for Com-

(*Continued on page 32*)

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.



Senior Topics



HINTS FOR LEADERS

THE PURPOSE OF THE HYMNS IN THE MEETING.

A great help to a better spirit in the devotional meeting lies in the hymns that are sung. The leader should be careful to select hymns that are in harmony with the topic, and that emphasize some phase of the same. It has been well said "That the Reformation was sung into the hearts of the people," and it is possible to spoil the effect of any meeting by use of improper hymns, in the sense that they are not in harmony with the topic. We will endeavor to show what we mean by illustrating the topic, "Better Recreation."

TOPIC FOR AUGUST 6—"BETTER RECREATION."

Suggested hymns from the Common Service Book, sometimes using only the stanzas that are appropriate.

"Awake my soul and with the sun," use stanzas four and five.

"Now that the sun is beaming bright," use stanzas two, three and four.

"Now from the altar of our hearts," use stanzas two and three.

"Sunk is the sun's last beam of light," use stanzas two and three.

"New every morning is the love," use the entire hymn.

To emphasize "following Christ" in our recreation, use "Through good report and evil, Lord." That our motives may be pure and clean in our recreation, emphasize by the use of "O for a heart to praise my God," also "O Thou to whose all searching sight." To emphasize the need of being on one's guard, sing "My soul, be on thy guard." Other hymns may be exceedingly appropriate, if we would but take the time to look them up, and see how they might bring the topic into the hearts of the members, but these are given to show how well the hymns fit in with the topic. It is possible to sing the topic into the hearts as well as to discuss it, and thus bring out its importance. Let us use more than one or two, or even three hymns. It will not hurt to sing a half dozen, but let them be appropriate. Let the hymns emphasize some part of the topic.

TOPIC FOR AUGUST 13—"PRIDE OR HUMILITY."

Suggested Hymns—"O that the Lord would guide my ways," "All that I was my sin, my guilt," "Weary of earth and laden with my sin," "Feeble helpless, how shall I?" "Thy way not mine, O Lord," "Approach my soul the mercy seat," "Just as I am without one plea," "O Jesus, King most wonderful."

Some seed grains the leader may sow.

"Pride is the master sin of the devil."—Chapin. "There is no passion that steals into the heart more imperceptibly and covers itself under more disguises than pride."—Addison. "It is with men as with wheat; the light heads are erect even in the presence of Omnipotence, but the full heads bow in reverence before him."—Joseph Cook.

"By ignorance is pride increased;

They most assume who know the least."—John Gay.

"We rise in glory as we sink in pride."—Young.

"Where boasting ends, there dignity begins."—Anon.

"Humility is the root, mother, nurse, foundation, and bond of all virtue."—Chrysostom. "The more we learn what humility is, the less we discover in ourselves."—La Combe. "Light houses don't ring bells and fire cannon to call attention to their shining; they just shine on."—Anon. "Modest humility is beauty's crown."—Augustine. "Avoid an aspiring, ambitious, ostentatious, assuming, arrogant, scornful, stubborn, wilful, levelling, self-justifying behavior; and strive more and more of the humble spirit that Christ manifested while he was here upon earth."—Jonathan Edwards.

The leader is to use his judgment in the presenting of these quotations, which can be made very helpful to the study of the topic. This topic can be made very heart-searching, therefore very practical.

TOPIC FOR AUGUST 20—"FOLLOWING AND SETTING GOOD EXAMPLES."

Suggested Hymns—"My dear Redeemer and my Lord," "Behold where in a mortal form," "Jesus still lead on," "Blest are the pure in heart," "Jesus I my cross have taken," "Gentle Jesus meek and mild," "Saviour, teach me day by day," "Saviour, like a shepherd lead us."

This topic may be divided into two parts, (1) Following Good Examples, (2) Setting Good Examples. These two parts may be given to two members to write essays upon them. This will at least impress the topic upon the minds of these two.

QUESTIONS FOR GENERAL DISCUSSION.

What excuse do many use as their reason for not becoming members of the Church? Is this excuse justifiable? Why or why not?

Will one be held accountable for his influence even though he does not realize it? Why?

What is the best thing for a Christian to do with reference to attending amusements which are not sinful, but by which he may be an example to others? Should there be a line of demarcation between the Christian and non-Christian with reference to the things of the world? Why?

What influences you the most, lives of those who have died, or lives of the living?

Who should be our examples to follow in our daily life? How should a Sunday School teacher live? A Luther Leaguer? A Church deacon? A pastor?

TOPIC FOR AUGUST 27—"BARTHOLOMEW ZIEGENBALG."

Suggested Hymns—Sing the stirring Missionary Hymns of the Church. Pray for laborers to the harvest. Have a stirring address. Don't allow things to drag. Make this missionary topic alive, and full of life for others. Let us not only be proud of what Ziegenbalg has done, but let us further the good work by helping all we can with the work that is still needed to be done in India. Who will fill the places of those who have died in the service? Who will take Miss Virginia Boyer's place, who lost her life at sea, in the sinking of the steamer "Egypt" or Dr. C. L. Brown's, or Rev. C. E. Buschman's? Young people of the Lutheran Church, God is waiting for your answer. Leaders of missionary topics, make the appeals so stirring and inspired by the Holy Spirit, that we will have many who will say, "Here am I, send me."

—♣—

Eighth Sunday after Trinity. August 6, 1922.

BETTER RECREATION

I Thess. 5:16-24.

(Mabel Elsie Locker.)

DAILY BIBLE READINGS.

Monday—I Samuel 16:24-23.
Tuesday—Job 1:1-5.
Wednesday—Judges 14:10-18.
Thursday—I Cor. 9:24-27.
Friday—Gal. 5:13-26.
Saturday—James 5.

Good Times. Every one enjoys a good time, but not every one has the same interpretation of what a good time is. A big boy teased a little girl until she cried. When asked why he did it, he replied: "Oh, just for fun." He was having a good time but we can be sure the child was not. We must have some standard for our good times, selfish pleasure is a poor guide. Let us see how God planned for the Israelites' recreation.

Camping Out. Once a year, about October 1, the Israelites would leave their homes, and for seven days dwell in booths. These booths were made of palm trees, especially the date palm, with its feathery green leaves, or else the booths were made of the

graceful willows. They were erected in the open places of the city, on the roofs and in the courts of the houses, in the precincts of the temple, and in the open country outside the city walls. It was a joyful time, a time of thanksgiving for the fruits of the land. It was called the Feast of the Tabernacles, or the Feast of Ingathering. You see camping out is not such a new idea.

Value of a Change. Camping out was not only a happy time for the people of Israel, but a complete change, and thus a rest. They would go back to their labors refreshed in body, mind and soul. How different from the festivals of their neighbors, who did not know God, their good times degraded body and souls. A change is only worth while when it makes us better fitted for our work. There ought to be a big difference between the recreation of a Christian and an unsaved person.

Lessons on Recreation. 1. Just because something brings us fun does not say that it is right.

2. To never take a vacation is poor business and poor religion.

3. Someone has said, "It is better to wear out than rust out," but how much better to do neither.

4. God wants us to be happy, there are 800 texts in the Bible that tell us to rejoice and be glad.

5. It is good to have a certain time for vacations; it is better to plan those vacations so they will do you good.

6. By their "recreation" ye shall know them.

The Sabbath Rest. Two days of the feast, the first and last (which were their Sabbaths) were to be a time of solemn rest. Not that they were to go around with a long face, but that their rest was to be worship to God. They were to keep the feast not only for their own enjoyment, but also as a remembrance of how God cared for their fathers when He brought them from the land of Egypt. God commands us to keep one day a week as a solemn rest. Sunday ought to be and is to some the happiest day in all the week. A Sunday well spent will include worship to God in His Church, some special act of kindness done, and freedom from the things, even in thought, of this world, such as school, business, or weekday pleasure. This does not mean, however, that while you are resting, your servants are to be working. How about that big Sunday dinner? May 14 is known as Mother's Day. It is well for us who have mothers to ask ourselves the question, does mother have her day of rest or what can I do to give mother a little rest or vacation? Stop and think of mother and her life. There are those who say they do not steal, yet they do not hesitate to take the Sabbath day from God, or take it from man by making him work unnecessarily.

Jesus Rests. My, what busy days our Saviour spent, from early in the morning to late at night he was doing something for somebody. But once and a while He and His disciples would drop their work, draw away from the crowds and rest. "Come ye apart and rest a while," Jesus says. Our bodies need it, our minds need it, and most of all, our souls need it. Once a week is God's appointed time for rest, this we must observe or suffer the results. But many times during the week we can hear Jesus' call, "Come ye apart," and at the desk or in the mill, shop, or kitchen for a few minutes we can lift our hearts and minds to Him and be refreshed.

Lessons on Rest. 1. God made all laws for the good of man; he who neglects to rest at God's appointed times, is slowly but surely killing himself.

2. God has brought us from our Egypts of sin and bondage, it is well to have a stated time to give Him thanks, lest we forget.

3. "Thou shalt" is a commandment from God. We are not to do as we please.

4. All men must have freedom to worship God; be careful you are not a stumbling block in any one's way.

5. A few minutes with Jesus gives more satisfaction, peace and joy than hours of worldly pleasure.

Ninth Sunday after Trinity. August 13, 1922.

PRIDE AND HUMILITY

James 4:6-10.

(Ida Marquardt.)

DAILY BIBLE READINGS.

Monday—Matt. 18:1-10.
Tuesday—I Cor. 4.
Wednesday—John 14:1-17.
Thursday—Phil. 2:5-8.
Friday—I Peter 3:1-7.
Saturday—I Peter 5:1-7.

In order to study this topic intelligently, we must understand the Scriptural conception of the terms, pride and humility. A Christian is truly humble when he realizes his utter weakness and unworthiness in God's sight, acknowledges his constant dependence on Him, casts all his cares and troubles upon the Lord, patiently enduring all the trials and afflictions he may be called upon to bear, and esteems others better than himself. Pride, on the other hand, causes man to despise others, to rely not on God and His Providence but on self, ascribing all his good traits and deeds not to the grace of God, but to his own self-righteousness.

Humility is essential to every Christian. Without it we cannot become the children of God nor partake of His grace. Only when we humble ourselves before the Lord does he give us the strength and the willingness to do His will and to live a life of Christian service.

The virtue of humility is perfectly exemplified in the character of our Lord Jesus Christ. He resigned Himself completely to the will of the Father, and although without sin, he voluntarily suffered all things for the sake of our redemption. He manifested His humility in His lowly birth, in His daily life while on earth, in His unselfish ministry among His fellowmen and in the charitable and forgiving spirit with which He dealt with His enemies, even on the Cross.

God loves humility, but hates pride. The Scriptures testify freely of this fact in both Old and New Testaments. In Psalms 138:6 we read, "Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off," and again in I Peter 5:5, "God resisteth the proud but giveth grace to the humble."

God enjoins humility, but rebukes pride. Christ humbled Himself and became obedient unto death in order that we might be saved. He dwelt here among men in lowliness and humility, thereby setting an example for us that we might follow in His steps. In the parable of the Pharisee and the publican, Christ rebukes pride and encourages humility. The proud Pharisees who trusted in themselves and deemed themselves better than their fellowmen are here sternly reproved while the publican who acknowledges his sinfulness and casts himself on the mercy of God is justified.

In the life of St. Paul we can see clearly the contrast between worldly pride and Christian humility. Before his conversion his pride and self-righteousness caused him to war against the Son of God and persecute His followers, but after the grace of God took possession of his heart and humbled him, it made him strong in the work of the Lord and from thenceforth he used all his talents in the service of Christ.

The Bible gives us many other examples of humble men of God such as Joshua, David, and Jeremiah. We read of the meekness of Moses and of Jacob, who acknowledged he was not worthy of the least of God's mercies.

Humility is rewarded, but pride is punished. Through humility we obtain true greatness for Christ promises that he who humbles himself as a little child is greatest in the kingdom of Heaven. The humility of Luther gave him the strength and the courage to withstand the enemies of the Reformation and to uphold the true principles of Christianity. The prophets Jeremiah and Ezekiel foretold the desolation of Egypt and the destruction of Judah and of Jerusalem because of the pride of their inhabitants. The Lord destroys the house of the proud (Prov. 15:25), but to the lowly He gives His grace (Prov. 3:34).

How are we to show our humility toward God and toward our fellowmen? When we compare God's greatness, holiness and power with our own sinfulness, insignificance, and unworthiness, we cannot help but humble ourselves before Him. True humility toward God will then be manifested in absolute trust and in true faith in Christ our Redeemer, and in lives of unselfishness, charitableness and thankfulness to God for the gift of His divine grace which is sufficient for all things. There will be no trace of boastfulness or of self-glorification in our words and actions. We will be patient and forbearing with the faults and shortcomings of others and will strive daily to live up to the spirit of the Golden Rule and of God's great commandment, which bids us love Him with all our heart, mind and soul, and our neighbor as ourselves. We will remember that any talent, wealth, position or rank which we possess or any good works which we have accomplished are not due to our own strength, but are the result of the working of God's grace in us.

By nature all men are proud and rebellious toward God. But the Christian should strive constantly through the gift of God's grace to crush this pride by grasping every opportunity, however humble, to be useful in God's service, whether in

the home, at school, in the workshop or in the church.

Tenth Sunday after Trinity. August 20, 1922.

FOLLOWING AND SETTING GOOD EXAMPLES

I Cor. 10:1-11; Phil. 3:17-19.
(Rev. Elwood Schwenk.)

DAILY BIBLE READINGS.

Monday—I Cor. 10:23-11:1.
Tuesday—John 13:13-17.
Wednesday—Phil. 2:5-9.
Thursday—I Peter 2:21-25.
Friday—James 5:10-20.
Saturday—Eph. 5:1-17.

In the tenth chapter of I Cor. St. Paul cities incidents from Exodus and Numbers, as warnings to his followers, lest they se their hearts on evil things. Our spiritual forefathers, the children of Israel, under the leadership of Moses passed through the Red Sea. They were led by a cloud by day and by a pillar of fire by night. The cloud and the pillar of fire represented the presence of God. As they followed the cloud and passed through the Red Sea, the waters parted and they were allowed to pass through on dry land, thus were they separated from their old life of bondage and committed to a new life in and under their covenant with God. This typifies our baptism, which is a deliverance from our bondage of sin and an entrance upon a new life of discipleship with Christ, a new union with Him. These Israelites ate of the same spiritual meat, the manna which fell from heaven, and drank of the same spiritual drink, the water which came forth from the rock which Moses smote with his rod. This spiritual meat and drink are types of the Body and Blood of Christ by which our souls are nourished.

All of the children of Israel enjoyed the same blessings, but most of them were not willing to bear the responsibilities that accompanied them. With most of them God was displeased. In fact all of those who were over twenty years of age when they left Egypt, excepting Caleb and Joshua perished in the wilderness before they reached the promised land. They did not appreciate their spiritual blessings and incurred God's displeasure and their own destruction.

Therefore, St. Paul reiterates several of their misdeeds that we should not follow after them. We are warned not to be worshippers of idols, as were the children of Israel when they set up the golden calf and revelled in their worship of this idol. We are warned not to commit adultery, as did the Israelites when they defiled their bodies and souls in the adulterous practices of the heathen, as a result of which 23,000 were destroyed in one day at the hand of God. We are warned not to tempt Christ, as many of the Israelites spoke against God and against Moses for having brought them out of Egypt and were destroyed by fiery serpents. We are warned not to murmur because of our lot, not to murmur against God and His ministers and servants because He does not provide for us all the pleasures and joys and comforts which we would desire to have, as the children of Israel murmured against God and against Moses because they were denied the heathen pleasures they so much desired.

All these things were written not merely as a bit of ancient history, but that we might learn from them to shun all idolatry, impurity, presuming on God's patience, and murmuring, but that we might follow the good examples of Caleb and Joshua, who had faith in God, that He would fulfil His promises, and who overlooking the mild difficulties that beset them emphasized the wonderful blessings which God had in store for them. Even as St. Paul reiterated these incidents that his converts might not fall into the same pitfalls, so we may take cognizance of them and thus be warned of these same temptations which come up in our lives.

Let us follow the example of the Apostle Paul and walk in the path which our Lord and Saviour opened for us, not in mere outward profession, but in all our lives; not as they do who, while calling themselves Christians, have their belly or their flesh or their own honor and respect as their God, "whose glory is in their shame, who mind earthly things," and "whose end is destruction."

Now, as we follow good examples, let us also remember that we are thereby setting good examples. As all men to a certain extent follow the examples of others, so we may expect in all true modesty to have others follow our examples. When we come to consider how our lives must necessarily influence the lives of others who may look up to us and respect us, we must realize the responsibilities that are ours. There may be many who are not enough concerned about their own possible destruction to keep from their evil ways, but that man has sunk deep into the category of the brute who has utterly no concern for the salvation of the innocent child who may be led into the same destruction by his example.

At one of the morning sessions of a County Teachers' Institute one of the teachers was asked to lead in the devotional exercises. He had no time to prepare himself for this, and therefore chose for his scripture reading a passage which was very familiar to him, that beautiful fourteenth chapter of John. He read it as he would read at any other time, he read it as he felt the truth and power of that passage. While he was conducting this devotional service, the lecturer of the morning was waiting just off the stage, but close enough to hear the reading of the scripture passage and to hear the teacher as he led that assembly in prayer. This lecturer was known to be a doubter if not an agnostic. When he took his place on the platform he opened his lecture with these remarks: "Something just happened which no teacher in this county could afford to miss. As I listened to the reading of that passage of Scripture I could hear Jesus talking. As I heard the words of that prayer I could see Jesus standing beside the leader of your devotions, I could see Jesus standing with attentive ears and open arms hearing and receiving the prayers of them that believe." The man who led in the devotions was altogether unaware of any outside listening ears, altogether unaware that by performing what he was accustomed to do in a simple and sincere manner he was the instrument of God in converting a soul. If, with our whole lives we follow good examples, we cannot help but set good examples. Let the incidents in the history of our Israelitish forefathers, which St. Paul cited to his Corinthian followers, and which have been handed down to us, be a forewarning to us. He who is forewarned is forearmed.

Eleventh Sunday after Trinity. August 27, 1922.

THE PIONEER WHO BLAZED THE TRAIL OF MODERN MISSIONS—BARTHOLOMEW ZIEGENBALG

(Missionary)

1 Cor. 1:26-31
(Rosalyn Summer Sease)

DAILY BIBLE READINGS.

Monday—2 Cor. 1:8-11.
Tuesday—Phil. 4:10-19.
Wednesday—Mark 16:15.
Thursday—Rev. 2:1-3.
Friday—Isaiah 41:13-20.
Saturday—2 Cor. 10:14-18.

(1) *Early Years.* Bartholomew Ziegenbalg was born in Pulsnitz, in upper Germany, June 24, 1683. His parents were good, honest, God-fearing people. While still very young, Bartholomew was left an orphan. He was old enough to recall his mother's deathbed scene, however, when she called her children and said, "Dear children, I am leaving you a very great treasure." Being asked what it was, her reply was, "Seek it in the Bible, my dear children. There you will find it. I bathed every page of it with my tears."

At the age of sixteen years the lad became concerned about his soul's salvation, and also began to think seriously about his life work. After much prayer and study of God's Word, he determined to study theology and enter the ministry. He strived earnestly for personal holiness and soon was the object of taunts of friends, who considered him a fanatic.

(2) *Preparation and Call to Work in India.* Ziegenbalg went to Berlin to study in 1702, but ill health soon forced him to leave school. With great courage and faith, however, the next year found him in Halle, attempting to study theology. His course was cut short again because of ill health. The brave young man became discouraged, and was ready to give up, but his faithful teacher, Francke, begged him to hold to his God-given purpose. Then he became a tutor in a private family. It was at this time that he made a solemn covenant with a friend "never to seek anything but the glory of God, the spread of His kingdom, and the salvation of his fellow man, and constantly to strive after personal holiness," no matter what crosses he be called upon to bear.

In 1704, illness caused him to give up a third time

and he went home. A year later he accepted a call to serve a congregation at Werder, six miles from Berlin. While here, a call came to him from Dr. Luetkins, whom the King of Denmark had instructed to find a suitable man to go to India to minister to the Danish colony at Tranquebar, on the east coast of Southern India.

According to our standards today, it seems that Ziegenbalg was not prepared to found the first Protestant mission in India. His health was very poor; his education very limited, yet he knew the Scriptures and he was a graduate in the school of prayer. His disappointments prepared him for future hardships. God gave him wonderful intellectual gifts, and he was plainly the man for the task; plainly one set apart by God because of his passion for service. Henry Plutschau was sent to India with Ziegenbalg, and worked with him five years. In accepting the call to India, Ziegenbalg stated that if his going would result in the salvation of a single soul his reward would be sufficient.

(3) *Journey and Arrival.* Ziegenbalg and Plutschau sailed on November 29, 1705, the journey taking them over seven months. Ziegenbalg felt it his duty to rebuke the sins of the captain and the sailors, and the crew became hostile toward him, which caused serious trouble when the captain refused to land the missionaries. Arriving in the harbor of Tranquebar on July 7, 1706, they were enabled to land after a delay of ten days by the kindness of the captain of another ship. July 9, 1706, is the birthday of Protestant Foreign Mission work. Our church should take great pride in the fact that the first Protestant missionary was a Lutheran.

(4) *Beginnings in India.* The missionaries were forbidden to enter the city. The spot where they awaited permission to enter has been marked by a monument which is held sacred by all Protestant Christians. Finally a small house was built near the city wall, and for four dollars a month, food was cooked and brought them by the neighbors.

Now came the language difficulty. Plutschau studied Portuguese and Ziegenbalg the Tamil language. Ziegenbalg had a Tamil school brought to his house, and he sat on the sand with the people and learned to trace letters on the sand.

After much opposition from the government, a site was secured on which to build a church. Though the missionaries' salary was only $200 each a year, they gave half of their salary to build a church. The next step was the establishment of a school.

(5) *Hardships and Persecutions.* Ziegenbalg suffered much annoyance from misunderstanding with the Danish Government chaplains sent to Tranquebar, who hindered his work. There was opposition from Catholic missionaries.

The missionaries actually suffered want. Their small salary of $200 did not come regularly. It was two years after landing that the first financial help came, and this chest of money was spilled in the harbor because of the carelessness of a drunken captain, and the money was never recovered.

Then Ziegenbalg got into difficulty with the hostile governor, who became offended at some communication of the missionary. Because of a delay in the delivery of the summons, Ziegenbalg did not appear before the governor in time, and because of this he was arrested, later to be thrown into prison for four months. Here he was denied paper and ink, books, and all visitors.

The hostility of the governor caused him serious trouble. In 1711, Ziegenbalg tried to return to Europe in the interest of the mission, but could not get passage on the Danish ship. Finally he secured passage on the English ship from Madras, but the governor forbade his leaving India, so he had to give up his journey, and send Plutschau.

Three new missionaries having been sent out, differences began to arise, one of the number constantly brewing trouble. All these were sore trials to Ziegenbalg. Perhaps the greatest cross the persecuted missionary had to bear was the unjust and ignorant criticism of the Board at home of the methods of work pursued in India. Friends think that this trouble may have hastened the end of his frail life.

Only once was there an attempt made on his life. An angry mob of Hindus and Mohammedans gathered around his stopping place to seize him, but he had escaped early in the day.

(6) *Literary Work Accomplished.* At the end of the first year, Ziegenbalg had completed a translation of Luther's catechism. He published an order of service and a hymnal. He translated the New Testament into Tamil, which was the first translation in the Indian vernacular, and was completed nearly a century before Carey's translations. A London missionary society gave the mission a printing press and soon tracts, catechisms, Gospels, and Acts came out in the Tamil language. He translated the Old Testament, to the book of Ruth. In all, he translated or composed during his few years thirty-eight books and tracts. Truly a wonderful record for the first Protestant missionary.

(7) *Results of Work.* Five men were soon sent to the field, and Ziegenbalg made long visits to outlying districts where he met and conversed with learned Brahmans and Hindus. He made two tours to Madras, 200 miles away, preaching all along the way. On a trip home in 1714 he made many friends for the mission, among them the King of Denmark, who ordered special offerings for Ziegenbalg, with which he built the New Jerusalem church upon his return to Tranquebar. This church, whose corner stone was laid in 1717, stands today—the first Protestant mission church on foreign soil. Twenty missionaries lie buried beside it, among them Ziegenbalg. On this trip Ziegenbalg took back to India with him a wife, the first woman ever sent to a foreign mission field.

Ziegenbalg started a school for catechists and teachers and one for pastors. He opened village schools. He even looked after the industrial side of the work, and furnished thread to enable the natives to weave.

Ziegenbalg's work was remarkable. He left a Christian community of 200 people. In absolutely new soil, in the brief space of fourteen years he established a mission having all the modern departments except medicine. At the early age of thirty-five, Ziegenbalg gave up his life in great physical weakness and exhaustion. He was faithful unto death. His name deserves much honor among the entire Protestant Church.

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On June 7 occurred the 200th anniversary of the founding of Herrnhut, the home of the renovated Moravian Church, on the estate of Count Ludwig von Zinzendorf in Saxony. Thither the persecuted Moravian Brethren, nearly all of German descent, had emigrated and were made welcome by the pious Lutheran nobleman. Today the Moravian Church has 8,000 members in Germany and 30,000 in England and America, but her glory are the more than 100,000 members of her mission churches all over the world. Her first missionaries went forth to the Danish West Indies in 1732 and to the Danish Greenland in 1733, ten years after the Norwegian Hans Egede.

Zinzendorf owed, humanly speaking, his missionary zeal to his fatherly teacher and friend, A. H. Francke, at Halle, who made him acquainted with Foreign Missions right there, by giving him to read the reports of the first Lutheran, *i. e.*, first Protestant missionaries in East India since 1706. Ludwig was a precocious boy.

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SUBSCRIPTION CHORUS

All hail to him who does not fuss,
When he receives a bill from us,
But promptly sends us the amount
Wherewith to straighten his account!

But doubly hail to that good friend
Who waits not till a bill we send,
But knowing his subscription's due,
Sends in the money to renew.

What shall be said of one so kind
Who tries another sub to find?
Thrice hail to him, and may he be
Rewarded with prosperity!

—*Concordia.*

Intermediate Department

HINTS FOR LEADERS

TOPIC—AUGUST 6—"JUSTINIAN VON WELZ."

1. Point out upon a map of South America about where the grave of Justinian Von Welz may be found. Then locate the missionary work now being carried on by the United Lutheran Church in South America. (See *The Lutheran*, May 4, 1922.)

2. Have someone ready to tell the story of John Huss. Have another prepared to cite instances of Martin Luther's fiery zeal for the spread of the pure teachings of God's Word.

3. Have a free discussion of the questions that Justinian Von Welz asked the Church members of his day.

4. Shall we say that God saw fit to remove Justinian Von Welz from this world a few months after he began his work in South America? Or shall we believe that God's plans and purposes for a great missionary revival in the Seventeenth century were thwarted by the indifferent, ignorant Church members of that day, by their opposition to God's servant, and by their refusal to heed God's call that came to them through the voice of the man of God? It seems altogether likely that faithful Von Welz spent so much energy trying to make deaf ears hear in Germany, that he was so nearly worn out by his efforts to get helpers, that he had no vitality left with which to cope with new conditions of climate such as he found in Dutch Guiana.

When we tell ourselves that God has seen fit to remove from this world a much needed Christian worker, and express our sad wonder at His ways, might we not better look into the immediate cause of the faithful one's death, and see to what an extent the indifference, the selfishness, the thoughtlessness of ourselves and other Church members were responsible for the removal of the worker.

6. This lesson could be readily adapted to a meeting in the open. The story could be told and the questions discussed after a picnic supper in the woods, or on the shore of a stream or a lake.

TOPIC—AUGUST 13—"PLAYING SECOND FIDDLE."

Hymn—"Thy Way, Not Mine, O Lord."

Prayer in form of sentences from prayer Psalms.

Have told an account of the ceremonies that occurred when the "Unknown Dead" was buried at Washington, D. C.

Apply the thought of the subject from the stories of the "unnamed" in the Bible as for instance the little maid in II Kings 5, and the lad in John 6.

Have an orchestra leader give a talk from subject standpoint.

Make this an occasion for some instrumental selections by Intermediates who are musicians or learning to be such.

TOPIC—AUGUST 20—"LEARNING BY TRAVEL."

Hymns—"He Leadeth Me" and "Saviour Like a Shepherd Lead Us."

Prayer for the traveler, especially the missionaries to and from their fields.

Read in response Psalm 139:1-12, whose memorizing review.

Relate to theme, Isaiah 35:8-9 and Peter 2:11-21.

Cite statistics showing number of girls lost annually in our great cities.

List on blackboard agencies for aiding in safety travel.

What is the Traveler's Aid Society?

Show necessity of consulting officials for information in traveling.

Practice reading train schedules.

Paper—"What I Learned From and About God in My Last Trip.'

What is a hospice? Name one nearest you. Decide in some way to aid in the work of a hospice.

Trace the way to Heaven.

TOPIC—AUGUST 27—"THE THIRD STRIKE."

Hymn—Adapt Junior Rally Hymn to Intermediates by substituting in chorus word "middler" for "junior." Sing.

Prayer No. 12, page 173, Common Service Hymnal.

Relate Peter, the actual failure, Luke 22:54-62, to topic.

Relate the Seeming Failure, Jesus, Matt. 27:29-30, 39-44, to topic.

Compile list of great men who had failed before their greatest achievement. Show this in Grant and Lincoln.

What is meant by an "alibi"?

Paper—"Failures as Stepping-Stones to Success."

Decide to send some cheer to someone downcast or discouraged.

AUGUST 6, 1922.

JUSTINIAN VON WELZ

Zoe I. Hirt.

Scripture Lesson—Isaiah 61:1-3.

Parallel Passages—Matthew 10:1-15; Mark 1:1-8; Malachi 3:1-6.

Memory Verse—Isaiah 6:8.

Isaiah was the greatest of the Old Testament prophets. He is often called the fifth evangelist. There is a tradition that he was a cousin of King Uzziah, and it seems very probable that he was of noble birth. He lived at a time when God's chosen people had wandered far from paths of righteousness. They were very prosperous in material possessions, but very poor in spiritual things. It is true that there were many individuals who remained true to God's teachings. Isaiah was one of them. Because his life was in tune with God's will, he was able to see the great vision that shaped the purposes of all his after-life; he was able to hear the messages God spoke to him. And then when God called for some one to go out to rescue His people from their sins, to turn them away from idol-worship, and to warn them of the terrible consequences if they persisted in their wicked practices, Isaiah stepped out from among the people and answered, "Here am I; send me."

In many striking ways the story of the life of Baron Justinian Von Welz reminds of the prophet Isaiah. Von Welz was a German Lutheran nobleman who lived in the seventeenth century. At that time the members of the Protestant Church had no interest in the needs of the heathen world. They were selfish, cold, and indifferent to the fact that millions of people had never heard of the Saviour of the world.

In 1664, Justinian Von Welz sounded a ringing call with an invitation for a society of Jesus to promote Christianity and the conversion of heathendom. He called on the Church to show the courage and firmness of John Huss, and the fiery zeal of Martin Luther, in spreading abroad the pure doctrine. He asked his fellow Church members such questions as these:

"Is it right that we Evangelical Christians hold the Gospel for ourselves alone, and do not try to give it to others?"

"Is it right that we do not urge our theological students to go out as foreign missionaries?"

"Is it right that we spend so much money for all sorts of extravagance in dress, delicacies in eating and drinking, and for unnecessary pleasures and recreation, and give nothing whatever for the spread of the Gospel?"

These questions aroused only ridicule. The people made fun of Von Welz and called him a missionary fanatic. At last he gave up trying to awaken missionary zeal in the hearts of the learned and influential leaders of the Church, and turned to the laymen and the workers of the common people, begging

them to go out to tell the Gospel story. Then the people were sure that he was altogether crazy.

Finally, failing to get any help from others, he decided to undertake the great task by himself. He laid down his titles and his noble rank. He sold his possessions and gave $12,000 to found a school to train missionaries. This was the first large contribution ever made to Protestant foreign mission work.

Von Welz then went to Holland, where he found a minister willing to ordain him as an "apostle to the Gentiles." He sailed for South America where he founded a mission on the Surinam River in Dutch Guiana. He labored there for only a few months before he died. That lonely grave staked the claim of the Lutheran Church in South America.

Is it not a pity that in the two and a half centuries since the days of Justinian Von Welz, we have done so very little to extend the work in Latin America which he so heroically began?

But the labors and prayers of that great pioneer missionary have borne fruit. The seed he planted in Germany grew. Learned as well as unlettered men and women began to discuss and think and pray over the questions he raised. Before a great while schools and societies were organized to train and support missionaries.

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AUGUST 13, 1922.

PLAYING SECOND FIDDLE

Rev. Paul E. Porath.

Scripture—II Cor. 6, 9a.

The title of today's topic is well known to all, meaning to play a subordinate, a secondary part. Mostly we hear it used in the following way: I am not going to play second fiddle. That is I am not going to take some subordinate part, or in other words, "If I cannot be captain, I am not going to play." These persons who refuse to play second fiddles in life, do so because apparently that what they do is not seen by the public eye, they receive not as much credit as they desire; and therefore, if they cannot play first fiddle or be captain, where they play the leading parts which places them in the direct view of the public eye, and where their actions are seen and spoken about and glorified, where they receive credit for all they do, and are praised and petted and complimented, they will not play. These people have underestimated the value of the second fiddle in the orchestra. They do not know that the second fiddle is just as important as the first fiddle. For note, in the Boston Symphony Orchestra there are eighteen first violins, and sixteen second violins. Second violins must be considered just as important as the first, is very evident from this fact.

The purpose of the second violin is to strengthen the harmony, the volume, the beauty and sweetness of the leading tones of the score. The first violin plays the melody and the second violin adds its efforts to make a harmony. For a combination of two tones played in perfect harmony creates a far richer tone of music than if two instruments play the same note. (Try this on the piano.)

Music is to give glory, praise and honor to our God, on High. A first violin played alone cannot render sufficient glory to our God. One sole tone is not sufficient to render glory to God. Second violins are necessary to blend with the first violins in order that a more beautiful, a more sweet, a more lasting homage may be brought to our God.

Intermediate Luther Leagues like the other branches of the Church are to give glory to God, to render homage to the Father.

But the first violins such as the president, the officers and chairmen of committees cannot give proper glory to God and render true homage to God with their sole efforts; they are solo tones, having the leading tones.

Second violins are necessary to produce harmony, concentrated effort, power and results. A second fiddle is necessary for every first violin. If you are not a first fiddle just remember that you are just as important as the first fiddle, even though you do not receive credit when the people review the efforts of the body, even though the president receives it or someone else. For remember here you ar serving a higher master on high, who though are not known here below you are well known on high.

It is not a disgrace to be a second fiddle for notice. Our Master, our Lord and Saviour was a second fiddle to His Father.

The Apostles were second fiddles to the Saviour and so today your pastor is but a second fiddle to our Saviour.

The so-called first fiddles whom you so-called second fiddles envy are but second fiddles to the pastors.

And so dear faithful second fiddles we are but all second fiddles in the earthly orchestra of our God, where the angels of God unseen to human eye play the first fiddles.

Be faithful for in the end you as a second fiddle will receive a similar crown of eternal life as will receive the first fiddles even though their leading heard tones that are not heard by human ears are public eye here on earth. Be faithful for your unheard tones that are not heard by hnuman ears are being heard by the Divine Conductor, and are well pleasing unto Him, and His heart is made glad.

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AUGUST 20, 1922.

LEARNING BY TRAVEL
(Educational)

Matt. 7:13, 14.

Rev. Arthur T. Michler.

The world in which we live is wonderful. It is really beyond our complete understanding. The things we see are not only beautiful but indicate how great and good God is. He has created all things and has made man the lord of the earth. If we would appreciate God and learn to know more fully His great goodness, we must learn of these things. This is one value of an education. When we begin to study the world, the various peoples in it, their varying customs and works, and above all the many unseen wonders which science reveals, we gain a viewpoint and realization of the wonders of our God revealed in the Scriptures. One way to make us more appreciative of God and of our neighbor is to travel. Whoever can, should use any opportunity so to do.

If we would gain anything by travel we must use our eyes and our ears and our tongues. We learn through our senses. All of them help us to learn. If we never see very much when we travel we might just as well stay at home. Suppose when we travel through the Yellowstone or through Switzerland, Italy, Japan or the Holy Land we merely take casual glances at the wonders before us; we do not really learn. If our ears are not quick to hear and grasp we will gain very little. If we care not to ask questions and show an interest in the wonders all around us we will not acquire much. We will only learn when we are alert and absorb through our senses the many wonders we come in contact with.

If we would gain the most from travel we must prepare for it. The young people in school have the opportunities of studying science and history. These subjects form a fine foundation on which to build the additional structure of learning. Suppose a traveler, who never studied history, saw the great Cathedral of Cologne or looked upon the Vatican and St. Peter's in Rome. What would it mean to him? Suppose he was to visit an ancient monastery and knew nothing of their original purpose and founding? He would not be prepared to really understand them. If he had never learned of the Bible and Jesus' command to preach the Gospel to all creatures, what would Jerusalem or the Chinese mean to him? To learn by travel means the necessity of having a fair foundation in history and science and the Bible to help him.

The Christian who travels will learn of God's great wonders, of this love in honoring man with great gifts, of the value of faith in Jesus, of its absolute necessity in the hearts of all men, of its power in our present civilization, of the great progress of Christian missions and of the large tasks still to be done. It will also teach a greater love, on our part, for all of the peoples of mankind.

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AUGUST 27, 1922.

THE THIRD STRIKE (FAILURE)
(Physical)

Rev. Charles M. Teufel.

Scripture Lessons—Ps. 37:23-24 and Micah 7:8. See Hints for Leaders.

SCRIPTURE LESSON DEVELOPMENT.

Read Scripture lessons again. Ps. 37:23-24 tells us of a promise made by God. It assures us that in the time of our failures we can depend upon God helping us and helping us to start over again. The verse eight in Micah, seventh chapter, informs us of one who acted upon this promise of God and found it was true that failures only are opportunities or God to show us what a wonderful help He is.

(*Continued on page* 34)

Junior Department

HINTS FOR LEADERS

Are You Planning Your Vacation to Include Work?

Junior leaders, we trust that you are planning to attend the convention of the Luther League of America in York, Pa., in September.

One of the features of the convention will be a Junior session, at which the Juniors themselves will be in charge, and at this Junior session we want to have reports of our Junior work from every field. We are going to call for reports from all the Junior Leagues represented, and as a special feature, we will have two minute reports from the Districts (or State—if your State is not divided into districts). We hope to have a Junior from each and every District in Pennsylvania report. From the nearby States, New York and Ohio, we also want to have a Junior representative present, who will tell what the Juniors in each of the districts in his State are doing. And from as many as the other of the States as possible we want at least one representative. Junior leader, when you plan to go to the York convention, plan somehow to take along one of the Juniors, so that all our work may be represented.

How may the expenses of the Junior be defrayed? Possibly the State League, or the District League, will send a Junior representative. If you are Junior chairman of the State or District see if you can get your organization to do this. Already one of the Districts has voted to send two Juniors to the York convention. Another way is start a Convention Fund Box in your local Senior League, and get the members to contribute to this so as to enable you to bring a Junior along. While entertainments are not always in order, a pageant given by the Juniors, some outdoor fete, or some play given by the Juniors may help you to raise the funds to send your Junior representative to York. Plan today how you can do this.

Will we have a complete representation of all the Juniors? Will the two minute reports cover all the Junior organizations? What if your District or State should be missing?

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THE AUGUST TOPICS

Plan the Story Hour, Reading Circles, and picnic meeting as suggested in the June REVIEW.

To advertise the August meetings, make gay posters with black letters, decorated with bright yellow poppies cut from crepe paper napkins. Or paste pictures of children with suitcases, tennis rackets, sand pails, etc., on a card, print "Vacation Days" at the top, and below print "Whether in the mountains or at the shore you'll roam, Whether in the country, or you stay at home, Don't forget that every Saturday the Junior League will meet, And that there every member we hope to greet."

AUGUST 6—HOMES WITH MANY CHILDREN (Missionary).

Follow the suggestions given in the Topic.

AUGUST 13—A FISHERMAN'S HOME—PETER (Biblical).

Have the children take part in this topic by reading the Scripture passages named. Make this a "Fisherman's meeting." Cut out small fish from white paper, and write the parts of the program on these. Distribute to the children, and have them conduct the program. Have a fishing game, in which the children are lined up on two sides, and questions are asked concerning other boats in the Bible, other fishermen, a great sermon from a boat (the Sermon on the Mount), a storm on the lake, etc. Have a boat hunt—on which small boats cut from white paper are hidden about the room. Each one of these has a question about some fisherman story in the Bible, which must be answered by the Junior finding it. Teach the verse, "Fisher of Men," and put up a roll on which there will be recorded the names of all new members.

AUGUST 20—DR. MARTIN'S BONFIRE (Historical).

Tell the story from "Martin of Mansfeld" and then have children dramatize it, as given in the Topic.

AUGUST 27—"CHRIST RAISING JAIRUS' DAUGHTER" (Picture Study).

Show picture, tell story as given in the Topic.

For the Little Ones

AUGUST 6—HOMES OF OUR WORLD CHILDREN (Missionary).

Get the book, "The Child in the Midst," from Chapter 2 get some stories and facts to tell the little ones of the homes in which some of the children of the world live.

AUGUST 13—DAVID, THE SHEPHERD BOY (Bible Story Hour).

Tell story, "David, the Shepherd Boy," from "Tell Me a True Story," page 91. Show picture in the book. Review Shepherd Psalm. Teach memory verses, I Samuel 17:34-37.

AUGUST 20—THE LORD'S PRAYER (Memory Work Lesson).

Teach last quarter of the Lord's Prayer. Review.

AUGUST 27—JESUS RAISING JAIRUS' DAUGHTER (Picture Study).

See Junior Topic—adapt to the little ones.

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AUGUST 6, 1922.

HOMES WITH MANY CHILDREN

(Missionary)

(The Missionary Topics for Junior Leagues are supplied by the Literature Committee of the Women's Missionary Society of the United Lutheran Church. To use with them the leader should have the textbook, "Stay-at-Home Journeys," price, paper 40c, cloth 60c; and the Program Packet, with supplemental leaflets, 30c.)

Hymn.

Bible Period: A Boy Who Helped to Feed Five Thousand Men. (See leaflet.)

Prayer.

Conversation Period: Show pictures of tenement houses with many children. Tell about the children who are crowded into them with no place to play. If no other picture is available use one on page 81 of Stay-at-Home Journeys.

Relaxation Period: Where do you come from? Divide into sides. One side goes out and decides what country they will represent. When they return the other side asks, "Where do you come from?" They answer by telling what the brought. For instance, from Japan, tea, silk and lacquer. As soon as the other side guesses correctly, they go out in similar way. Announce this game well in advance of meeting, so members can list and study what the different countries give us.

Little stories of the "Houses of Friendship," or the Settlement or Community Houses of Our Church. (Assign them to different members in time for them to learn thoroughly and tell them well.)

"Who Makes Them All?" (See leaflet, assign parts to members to be memorized and recited, or read.)

Hymn.

Prayer: For all the boys and girls who are trying to find America.

Work Period: Write in note book on one side list of things people from the other lands do for us. On the other side, list of things we do for them. Paste in pictures of immigrant boys and girls and of children at work.

Pack boxes for our Inner Mission institutions. Plan early for Christmas boxes for missionaries and for Settlement Houses and children's homes.

Note—"Visitors from Ellis Island" is a simple dramatization, leaflet form, presenting work for Immigrant children. It may be used in connection with this program or for a special meeting. Price, five cents.

AUGUST 13, 1922.

A FISHERMAN'S HOME

(Biblical)

Laura Wade Rice.

Memory Verse—Matt. 8:16, 17.

The water of the lake was very blue; they called it "blue Galilee." But then—so was the sky over the lake! Sometimes the sky grew dark as the wind rushed down from the snow-covered peaks of Lebanon and whipped the lake into a fury of dashing waves. But this was a sunny day, the rippling waters shone and sparkled in the light, and the boats, clean and orderly, were in rows along the shore, for it was the Sabbath and the people of Capernaum were hurrying to church. Not because they were late, but because the rabbis (teachers of the law) said one must hurry eagerly to God's house and leave it slowly and regretfully.

Every one was thinking or talking about a new family who had come to live in Capernaum. The father had been a carpenter in Nazareth, but he was dead and Jesus, the widowed Mary's first-born son, seemed to be a wonderful person. Some said He was only a carpenter who had left Nazareth because the people tried to throw Him over the cliffs for saying He was the Messiah of God for whose coming Israel had waited so long. Others told of His miracle at Cana, when He changed the water into wine, and how He had healed their own nobleman's son. (Have read John 4:46-54). But most of the talk was how He had made friends of Zebedee's sons, James and John, and of Andrew and Simon Peter, their partners in fishing and asked them all to be His upartners to catch men. It was just after He had preached the word of God to them from Simon Peter's boat, and had helped the young partners to take a wonderful catch of fish. (Have Juniors read Luke 5:1-9, Mark 1:17-20.)

Every one was sure Jesus would be at the service in the synagogue and they were right. (Have Junior read Mark 1:21-28). Going home there was more to talk about!

A woman lay sick in one of the homes of Capernaum—too sick to go to church. It was Simon Peter's home, a little flat roofed white house. As it was the Sabbath all was in order inside and out, the courtyard was swept clean, no women were grinding grain in the corner at the "mill"—two flat stones, between which the corn was crushed. No one was pounding clothes in the tank at the fountain, no men were selling the fish down in the tanks, or wrapping them in cool green leaves to carry out and sell, even the donkeys were enjoying the rest of the seventh day of the week. The sick woman was the mother of Simon Peter's wife, and her fever was very high. She could not rise to help her daughter with the plain Sabbath meal, no—not even when voices in the court told them that Andrew, James, John and Jesus Himself had come home with Simon from the synagogue.

Some one told Jesus how very ill the mother was. (Have read Mark 1:29-31.) What a happy meal they had, the women joyfully waiting on the men, the mother not able to do enough for the wonderful friend who had so quickly brought back her health! All afternoon they listened to the wonderful words that fell from the lips of the Lord and their hearts grew tender and happy and they understood God better and wanted, oh so much more, to learn of Him and obey Him.

No one could carry a burden of any weight on the Sabbath, but all over Capernaum dozens of sick folks watched the sun as it slowly sank towards the west. When the lake turned pink and gold and the sky flamed with the sunset colors a strange procession started for Simon Peter's home. Lame people limped or crawled, the blind were led, the paralyzed and sick were carried, ill babies and weak little children went in father's or mother's arms, the wild-eyed ones who were possessed of devils were taken struggling and crying by the strong and well.

Simon and the others heard the noise, the Lord Jesus knew what it meant. Swiftly He went to the door, the Healer, waiting for those who needed Him! (Have Junior read Mark 1:32-35.)

What wonderful thoughts crowded the minds of Peter's family as they lay down to rest that night, what amazing pictures they could see of the changed faces and forms of those who had come to their door. Blessed is the home where Jesus comes and the hearts that make Him welcome. *Your* home will be a blessing, too, if you and your family have Jesus living in your hearts.

AUGUST 20,1922.

DR. MARTIN'S BONFIRE

(Burning the Papal Bull)

Miss Esther E. Martin.

Text Book—"Martin of Mansfeld," by Mrs. Margaret R. Seebach. Chapter 10.

Scripture—I Peter 1:25.

Scene—Class room in the University of Wittenberg. The teacher, Master Philip Melanchthon, appears almost as young as the students. From the attitude of the students, it can readily be seen that he is beloved by all.

Melanchthon—"What is the matter this morning?"

Student—"Oh, dear Master Philip, please pardon us! Your lecture is most excellent, but you know we are all excited, and it is hard for us to give attention today."

Melanchthon merely smiles.

Same student—"Tell us, dear sir, is it true that we are to have a bonfire?"

Melanchthon—"You will know tomorrow morning! But since all of us are inclined to think of other things, we will dismiss for today."

Class is dismissed and all walk out leisurely.

Two students, Urban Gratz and Franz Spengler, walk along slowly and are heard talking.

Urban—"It scarcely seems like three years since we stood around the door of the Castle Church, reading Dr. Martin's great challenge to the Pope!"

Franz—"How much has happened since then! Dr. Martin is now the best known man in all Europe. But he did not think, when he posted his Theses, that he would ever be at strife with the whole Church of Rome!"

Urban—"Nor be cast out of it by the Pope! How he urged us always to be loyal to the head of the Church, and said that surely the Pope could not know what his priests and bishops were doing."

Franz—"He thought the Holy Father would surely judge his case justly, but he found out that there was no justice for him in Rome."

Urban—"Dr. Martin cares little that he has been declared a heretic. When this bull of the Pope came out, it gave him sixty days to recant his errors. Now six months have passed and he has not taken back a word!"

Franz—"What a fuss they have made over him, sending doctors and cardinals to change his mind! But this bull makes me angry, little as Dr. Martin cares for it. The decrees of the Pope, if he were truly a good or wise man, would not condemn without reason. The bull begins thus: 'Arise, Lord, plead thine own cause, arise and protect the vineyard thou gavest Peter from the wild beast who is devouring it.' *Wild beast!* Our Dr. Martin! Never mind, we shall have some fun tomorrow."

Urban—"The students at Leipsic tore the bull to pieces. At Erfurt they threw it into the water, saying, 'It is only a bubble, let it float!' Here we shall give it to the flames. I hope Dr. Martin himself will do it!"

NEXT MORNING.

Scene—Outside the city walls by the Church of the Holy Cross about 9 o'clock. A very large crowd stands around a pile of books (books containing the laws of the Church of Rome), upon which is piled a heap of old wood gathered by the people from the surrounding fields. In the crowd are the students of the University. One of the crowd sees Dr. Martin Luther and the professors coming in the distance and proclaims it to the others. The students are about to cheer when they notice the grave look upon the faces of their teachers, this changes the demeanor of the multitude and they seem to realize that it might mean life or death for the fearless doctor, trouble for Wittenberg, and difficulties for its princely master, the Elector Frederick.

Master Philip Melanchthon kneels down and sets fire to the wood. All watch quietly as the books catch fire one by one. When all is well kindled, Dr. Martin steps forward with the Pope's decree unrolled in his hand. Luther's voice is heard, strong and clear:

"Because thou hast troubled the Holy One of God, may eternal fire consume thee!"

The parchment is then thrown into the fire.

Students break forth in a chant of thanksgiving. "We praise thee, O God!"

Dr. Martin and the professors turn and walk back to the city.

Suggestions—The last scene should be *made* very impressive.

Have children memorize last four lines of third verse of "A Mighty Fortress is Our God."

AUGUST 27, 1922.

CHRIST RAISING JAIRUS' DAUGHTER

(Picture Study)

Charles W. Fuhr.

Scripture Lesson—St. Mark 5:21-24; 35-42.
Memory Text—St. John 11:25.

Introduction—We have heard Jesus spoken of by many names. He is called the Son of God the Saviour of the world, the Redeemer and the Lamb of God, all of which show His character and His work. He has spoken of Himself as the Good Shepherd, the Way, the Truth, the Life, the Vine, the Bread of Life, etc., each of which gives us some idea of what He does for us. Today, in our picture topic, we see Him as the Great Physician.

The Picture—Now let us all look at the picture. It is a copy of a painting by Hofmann (may be secured from the Luther League Headquarters) and gives the artist's idea of the story in our Scripture lesson. One of the persons which attracts our attention is

The Maiden—A girl of about twelve years of age. Here we see her lying on a bed, not sleeping, not even sick now, but dead. That life which was in her body, that inner life which we call the *soul*, has gone to its Maker, leaving that body cold and lifeless.

Story—This little girl had been very sick, and father and mother did everything they could do for her, as the medicines on the little table at the side would show. In spite of their efforts, she grew worse, until it seemed as if nothing else could be done to save her life. But no, there was one thing yet to be done. Jairus (that was the name of the father of the little girl) had heard of a wonderful Teacher going about the country who not only taught the most wonderful truths, but also cured some of the most terrible diseases. He decided to find this great Teacher and ask Him to come to his home and heal his daughter. After a time he found Him and this great Teacher—whom we will now call the Great Physician—started back with him to his home. A great multitude followed. Then a wonderful thing happened. Through this crowd pushed a woman who had been sick for twelve long years and no doctor seemed to be able to help her. She came and touched the hem of the garment worn by the Great Physician and immediately she became strong and well. And what joy it must have given Jairus when he saw what had happened for now he could feel sure that the Great Physician would heal his daughter, too. But just then came a messenger with sad news. His daughter was dead and he need no longer trouble the Master. But this did not stop the Great Physician. He simply said to Jairus, "Fear not, only believe." What hope that must have put into the heart of that father.

The Great Physician—The chief person in our picture is Jesus Himself, the Great Physician. See how He holds the little girl's hand in one of His. The other is raised as if bidding her to rise from the bed. And see with what tender compassion He looks down upon her. Jesus loves children and He wants all boys and girls to love Him. We remember how He rebuked His disciples at one time because they tried to keep children away from Him. He is always ready to hear them and bless them.

The Story—When Jesus reached the home of Jairus, He found quite a large number of people there wailing and making a great noise. This was the custom in those days. There were those who were hired to come and do this. Then Jesus said to them, "The maid is not dead, but sleepeth." When they heard this, they laughed at Him and ridiculed Him and would not believe Him for they knew that she was dead. But no blessings come to those who refuse to believe Jesus, so He put them all out of the house and took with Him only the father and mother and three of His disciples—Peter, James and John—and went into the room where the maiden lay. There He took her by the hand, as we see in the picture, and said, "Damsel, I say unto thee, arise." And she stood up and walked.

The Father and Mother—Just look at the parents of this little girl. Father with his hands clenched, mother with her hands pressed against her face, and both staring hard with their eyes at their daughter as if holding their breath while watching for the first sign of life.

Story—We can easily imagine that they were praying now as they had never prayed before that the Great Physician might succeed. Yet look how calm Jesus is. He knows that death has no power over Him, and that He cannot fail when He calls the soul back to the body of this maiden. He is going to show to these people and to you and I that He is truly the Saviour of the world and that even death itself cannot hurt us if we but believe in Him. Nothing is impossible with Him. But we must come to Him in prayer, and believe Him and trust Him, just as Jairus did.

Again let us look at these parents. How they love their daughter. What sacrifices they would make if only she would be returned to them. They are not thinking of themselves, only of the girl lying on the bed before them. And is this not a pictunre of mother-love and father-love today as well. Have you ever noticed how many sacrifices father and mother have made for you, how many things they have done without, so that you might have, and how hard and long they have worked for you? We can never repay them, but we can make them happy by loving them and trying to be all that they want us to be. But sometimes we find boys and girls disobedient to their parents, speak disrespectfully of them, and be very ungrateful to them for all they have done. We have even known of older boys and girls who have run away from home and almost broken the hearts of father and mother. Juniors, let us give to our parents the very best that is in us while we have them. Some day, we will feel very thankful that we have done so.

A Picture Thought—Let us look again at this picture. What do we see? Father, mother and daughter—a family with Jesus in their midst. And what an unspeakable blessing came to this family just because Jesus was there. And what sorrow and despair would have been there if Jesus was not known to them and therefore not in that family circle. But let us imagine that someone would peep into your home or my home as we see one peeping through the door on our picture. Would he see father, mother, brothers, sisters—and Jesus there? Or would he find Jesus missing? True, he would not see Jesus there in a body as we see Him on the picture, but would he know that Jesus was the *unseen guest* by the love we have for one another, by the well-worn Bible on the table and by the prayers that are said. What a great blessing it is to have Jesus in our home and how sad to find a home where Jesus is not present and not known.

A Practical Thought—We, as Juniors, cannot do as Jesus did to this maiden, and probably very few, if any, could even take care of the sick, but is there anything we could do for the sick? We might suggest two things: first, we can always pray for them; and second, we can help to cheer them up while recovering.

Subject for Short Paper—"Shut-ins, and what our League might do for them."

—

Junior News Items

The Philadelphia District held a rally on June 3. The B. M. C. District planned an outing for the Junior Leagues the last of June. Pittsburgh District had a Junior convention in connection with their District Spring Convention. The Illinois State League had a Junior demonstration at their state convention in Freeport. More of these in our next. What is your League doing?

—

PRACTICAL PLANS FOR JUNIOR LEADERS

(As presented by Mrs. A. F. Keller, Junior Chairman, at the Philadelphia District Convention.)

We must have definite plans for our Juniors.

The Juniors are the children up to twelve years.

The Intermediates from twelve to entrance into the Senior League.

In organizing these departments, get started right, know what you want to do, send to the office of the Luther League of America, 427 Drexel Bldg., Philadelphia, for helps.

Taking it for granted that you have all available literature, and have the children gathered together, and the organization complete, the next question is, how to proceed?

The Little Ones

Will naturally get children of all ages—from four to sixteen, especially if you have the Intermediate League the same hour. (There is an advantage in this—as many can come then if they can bring the smaller children.) Have then a group of the tiniest ones who are too small to appreciate the work of the regular Junior League, and who impede the progress of the older children.

Gather them into a group by themselves, in another room, and make special plans for them.

Take in the children up to seven or even eight years.

Put one who understands and loves children in charge.

Special material prepared for this group—the Topics for the little ones found in the REVIEW.

These little ones do not care much for a great many new things, they rather like the old things, the familiar ones, better, hence repetition is a good plan.

A good program is: Ten minutes, opening exercises; ten minutes, music period; half hour for the story (as given in the Topics) and for handwork to illustrate same; ten minutes for closing exercises, and half hour for play and recreation.

For opening exercises, teach prayers to be repeated in concert, teach memory work (the Commandments, etc.), and teach worship.

In music period, teach children the worth while hymns of the Church, something that will last.

In the lesson period have various lessons, Bible stories, missionary lessons, picture studies, etc., as suggested by the Topics.

The hand-work following should illustrate the lesson taught. Something appropriate can always be made.

Sewing cards—with colored yarn, Bible stories colored with crayon, pictures pasted in books, is all attractive to little fingers, which must be kept busy.

Do not forget to make note of the various festivals and church holidays, and let some of the hand-work center around this. Red bells at Christmas time, with pictures of the Christmas story, purple booklets at Easter time, sewing cards with the name "Martin Luther" and the dates of his birth and death are suggestions.

In the play period, use the familiar simple games all children know, and make this period a time to watch and correct habits of selfishness, etc., of the children.

The Real Juniors

The children up to twelve.

A different proposition.

These children can read far enough in school to be able to do things.

They want a "regular" society, just like the grown-ups, no child's play. Therefore organize these Juniors, have officers and committees. Have a program committee to prepare a program for your weekly meetings. Follow the Topics in the REVIEW, and the suggestions which precede them for suggestions.

A good, well rounded program for these Juniors, who want variety, not the same thing over as do the little ones, is:

First meeting of month, business meeting and devotional program. Teach children to conduct their business in right way, and have the devotional program in charge of a leader, and see program is rendered by the Juniors to the best advantage.

Second meeting of month, a work meeting. After a short topic study or program, have hand-work occupy the bigger part of the session. This hand-work different from the little ones, which was just to keep the fingers busy; this is hand-work with a purpose. First, make it educational. Let the children illustrate the lessons they are learning. Scrap-books with pictures of Luther's life can be made; poster patterns can be obtained from Milton Bradley Co., 1716 Arch Street, Philadelphia, to illustrate the missionary lessons on China, Africa, Alaska, etc. Also make it of help to others. Make calendars, scrap-books, picture cards, to be sent to the children in the hospitals; make stockings of red net to be filled by the older girls and sent to our Settlement Houses, make gifts for our missionaries.

Third meeting of the month, have a social. Put this in charge of the Juniors themselves, having a decorations committee, a refreshments committee, an invitation committee, a game committee, etc. This is excellent training. Supervise the whole, see that there is organized play, that is, that the games are well planned and taken care of. Make these socials an advertisement of your Junior League.

The last meeting of the month arrange a missionary meeting. The Missionary Topics as arranged in the REVIEW give ample suggestions for the program. There is a vast array of interesting material to use in connection with the missionary lessons. Books of stories, the missionary magazine, *Everyland*, pictures for posters, stories, etc. After the program follow with some missionary hand-work, illustrating the country studied. Missionary games may also be played. "Who Am I?" interests the children. The name of a missionary is pinned on the back of each one, and he endeavors by asking questions of the others to discover who he is, and what country he worked in. No trouble to arrange an interesting missionary meeting.

The Intermediates

The boys and girls from twelve to graduation into the Senior League.

An altogether different problem.

Need by careful and wise guidance to hold these boys and girls in the League.

The pamphlet, "The Intermediate League," gives us suggestions, and the Intermediate Department in the REVIEW, with the Topics, Hints, and articles from time to time should be carefully studied, worked out and preserved. Let us plan definitely to work with the Intermediates.

In all the work must have definite plans.

Plan programs ahead.

At beginning of year, get all the literature available old files of the REVIEW and all available material, and after carefully going over it outline your program for the year, making a notebook with the year's work definitely outlined, so that the work may be carried on smoothly, and with a goal in view. Plan to do a certain specific amount of work each year.

And in all the work remember that the children are the future League.

LUTHERAN STUDENTS' CONFERENCE

(*Continued from page* 22)

munion (at least twice) during the school year, as a group.

(b) For enlisting all Lutheran students in the observance of the Morning Watch.

(c) For study weekly during at least six weeks twice during the school year. (Bible class, Mission class, etc.)

(d) For service:

1. To the Church represented in the local congregations.
2. To the community, i. e., the college community and the town.
3. Financially to the work of the Church apart from the conference contribution.

(e) For meetings of the group at least four times during the school year.

(f) For representation at an annual conference of Lutheran students toward which it will contribute annually.

Whereas—The Lutheran Students' Association of Eastern Pennsylvania and New Jersey in Conference assembled at Allentown, April 28, 29 and 30, 1922, discussed the relationship between the groups of Lutheran students and the functions of the various Lutheran Boards; and

Whereas—The Lutheran delegates have found this Conference most helpful and conducive to a better understanding and appreciation of the problems and work of the United Lutheran Church; and

Whereas—The Lutheran students desire to co-operate to the fullest degree with the Boards; and

Whereas—It was revealed there is a general lack of information upon the part of the students regarding the extent of the various activities of the United Lutheran Church; and

Whereas—The fact was disclosed that a point of contact has not been established between the students and the Boards whereby students seeking opportunities for service may be brought into touch with the active work of the Church; therefore, be it

Resolved—First, that we learn with pleasure that the Executive Board of the United Lutheran Church is about to act on the resolutions passed by the Student Conference at Mt. Airy in May, 1921, and be it

Resolved—Second, that we gratefully acknowledge such co-operation as the Boards have given us and especially the interest and co-operation of the Board of Education; and be it

Resolved—Third, that the various Boards of the Church immediately place into the hands of students literature showing and setting forth the extent of their work; and be it

Resolved—Fourth, that definite steps be taken looking toward closer co-operation between the students and the Board; and finally, be it

Resolved—That copies of these resolutions be placed by the Board of Education into the hands of the secretaries of the Boards concerned.

HINTS FOR YOUR SOCIAL MEETING

(*Continued from page* 17)

"Keep the Home Fire's Burning," "There's a Long, Long Trail," including some familiar home songs, and closing with "The Star Spangled Banner."

Artists' Demonstration.—Select five people to be the artists. Give each a slip of paper with instructions to draw on the blackboard the historical event written in the paper. The first person to guess what is represented each time is given a small flag, and the one at the end of the contest having the largest number of flags is the winner. Some of the subjects to be drawn: Washington crossing the Delaware, Landing of the Pilgrims, The Midnight Ride of Paul Revere, Battle of the Monitor and the Merrimac, Betsy Ross Making the First Flag, George Washington and the Cherry Tree.

Bubble Tennis.—For a lawn party or Fourth of July picnic a game of bubble tennis could be played. The company is divided into two sides or into as many groups as the size of the crowd demands. Not more than ten should contest at a time. The girls are to blow bubbles, and the boys are to endeavor to blow or fan them over the net, at the same time trying to keep the opposite side from sending them over. The side getting the most bubbles over the net wins.

"Eats."—Chocolates done up in red tissue paper to look like torpedoes. Stick candy wrapped in tissue paper (red) to represent firecrackers. Stick tiny flag in individual cakes or in the ice cream. Wrap sandwiches in white tissue paper and tie with red, white and blue ribbon. Serve red, white and blue stick candy.—*From Phunology.*

LUTHERAN CHURCH IN AMERICA

(*Continued from page* 7)

Synodical Conference of North America" at Milwaukee, Wis., in July, 1872. The synods represented at this meeting were the Missouri, Ohio, Wisconsin, Minnesota, Illinois, and the Norwegian. The Illinois Synod afterward merged with Missouri. A few years later, as a result of the great "predestinarian controversy," the Ohio Synod and the Norwegian Synod seceded from the Synodical Conference.

In 1918 the "United Lutheran Church in America" was called into being by the merging of the General Synod, the General Council, and the United Synod of the South.

Besides a few smaller independent synods, the Lutheran Church in this country is now divided into two large bodies, the United Lutheran Church and the Synodical Conference. The numerical strength of these two bodies is about equal, the latter organization outnumbering the former by only about 50,000 confirmed members.

"The Lutheran Church is not a foreign church. It was here in the dawn of the American Republic, and helped to dispel the darkness of dependence and to weave the light and brightness of the sun of freedom that rose upon our country. She was here when our nation opened wide her gates to immigration and received far more members than she ever possessed in colonial times; but thereby she does not lose her right to be regarded as one of the charter members of the American Republic."

PERSECUTING CHRIST THIS SUMMER

(*Continued from page* 9)

slightly bewildered. He looked at his other nickel and then down into the sewer, saying, "Well, there goes that heathen kid's nickel."

May the thought of this text keep you this summer from forgetting Christ, from breaking His commandments and from omitting your duties.

Grieve not the Lord's heart so that He would be compelled to say: "———, why persecutest thou Me?"

FEEL COOL?

At Coudersport, Pa., is the strangest mine in the world. It is an ice mine, which freezes in summer and thaws in winter. Charles Arthur Vandermuelen says, in the *Scientific American*, that it is a pit forty feet deep and from ten to twelve feet in diameter, up which pours a peculiar cold mist which comes from openings found all the way from the top to the bottom.

"As soon as warm weather arrives frost appears on the walls of the shaft, and soon tiny icicles form rapidly, until in the warmest weather huge icicles, often two feet thick, reach from the top to the bottom of the mine."

Geologists can offer no explanation. The owner built a shed over the mine, but had to tear it down because as soon as the sun's rays were cut off the ice melted. Its normal thaw sets in in October.

A SICKLY SEXTETTE

1. Jazz music or worse.
2. Unprepared or uninterested leaders.
3. No study or coaching classes.
4. Mobs at rallies but hardly a corporal's guard at home.
5. No attempt at a definite League program.
6. No knowledge of the world sweep of the Church.

MEETINGS DURING JULY AND AUGUST

(*Continued from page* 10)

leaders. Granted. But Columbus had a lot more difficulties than we'll ever have and he took a chance and *won*. We can, if we try; we can carefully comb our League and get enough members to act as leaders. But *listeners* are a different matter, a constantly recurring problem each and every Sunday. We can't sell a man an overcoat in July any more than we can sell opera glasses to a blind man. We must sell him something he *wants*. And it's up to us to find out what he wants and offer it to him, before he goes elsewhere to find interest and amusement. There may be a great many amusements elsewhere on Sunday evenings, but let the Leaguers take them the rest of the week.

A Luther League *can* and *should* be conducted during the summer months, and the League that falls down on the job is a quitter in the work that Christ has set before it.

—♣—

INTERMEDIATE TOPICS

(*Continued from page* 28)

TOPIC DEVELOPMENT.

Life is full of failures and in seeking to impress this on Intermediates an experience from baseball is taken. Most Intermediates especially know what a third strike means. In brief it stands at the time it occurs as a failure. What shall follow that failure?

Certainly we are interested most in the spiritual and soul-life of Intermediates, but not so much but that we can wish for those who play baseball a success in their play. Hence when one strikes out in baseball what should follow?

Excuses for striking out amount to little and blaming it on the umpire or the pitcher is poor policy.

Therefore let the reason for the failure be discovered if within power to correct. Perhaps the pitcher has been overrated or underrated. Perhaps the bat used is too heavy. Perhaps it is due to lack of batting practice. Perhaps the wrong position is taken at the home plate. Perhaps in striking one "steps away from the plate." Study often will show the reason for any strikeout and the defect or mistake can be remedied.

Moreover it ought to be remedied, for one who is indifferent to the failure in batting will be indifferent possibly to the failures in life.

Discouragement sometimes follows failure of any kind and the temptation is strong to give up. This even is a wrong course to pursue in baseball. In life it is exceedingly bad and in the Christian life it is fatal to eternal prospects as well.

What you will do when failure comes will show what you are. As a Christian remember you have the triune, God, Father, Son, and Holy Ghost, to consult for correction of mistakes that led to failure and for a fresh supply of courage to begin over and for wisdom to make those failures the way to great successes and service.

(See article in August REVIEW.)

—♣—

If you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God is a secret that you should keep from your own heart.

—♣—

The average sale of a "best seller" is about twenty-five thousand during its entire life. Today, the Bible has a *daily* sale of over forty thousand copies!

LUTHER HYMN WORLD WIDE

According to Rev. C. Doving of Chicago, Ill., who is an ardent student of hymnology, Martin Luther's battle hymn, "A Mighty Fortress is Our God," has been translated into 100 languages, divided as follows:

In Europe translated into thirty-two languages.

In Asia translated into twenty-three languages.

In Africa translated into thirty-two languages.

In Greenland, North America and South America, six languages.

In Malaysia and Oceania, seven languages.

"Ein Feste Burg ist Unser Gott," Mr. Doving adds, "is the only hymn in the Christian Church that has been translated into 100 languages."

—♣—

THE POPE PRAISES AMERICA

When parting with Cardinal O'Connell, Pius XI said: "You Americans are young in years but old in wisdom. Your innate qualities of fairness and justice, your great moral stability and your infinite riches make you the hope and sheet-anchor of the world."

Of all nations of the world the Pope singles out America, which is four-fifths Protestant root and branch, as the one nation that is the "hope and sheet-anchor of the world." What an unconscious tribute to the fruits of Protestantism and what an unconscious admission of the failure of Romanism.

—♣—

THE PRESIDENT

BY WALT MASON.

Who has all brands of grief and care, all standard brands and some to spare? Who has the best excuse to swear? The President. Who finds new novelties in grief in every hour, however brief; who is the whole world's goat-in-chief? The President. Who would be glad his job to chuck, and earn his wage with saw and buck; who is it longs to run amuck? The President. Who is it meets a million bores and statesmen who have chronic sores, whenever he goes out of doors? The President. Who is it has no hours of ease, and who howe'er he tries to please, is prodded by our snickernees? The President. Who has a million things to vex, a million problems to perplex? Who is it longs to be an Ex? The President. Who needs while he pursues the game, men's sympathy, instead of blame? Who is it fails to get the same? The President. Who walks a long and weary road? Who bears a great and grievous load, and feels the smart of whip and goad? The President.

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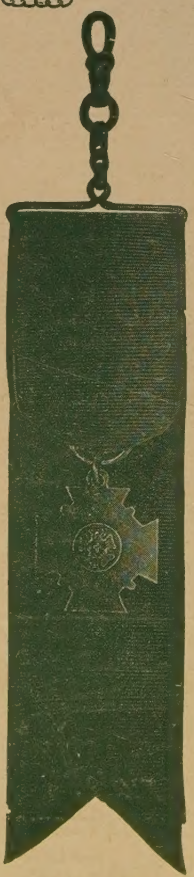

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